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# Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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**Vol. 53**

**MAY, 1953**

**No. 9**

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**Cover Photograph by Harry E. Paney**

Youth Supplement cover by Rudy Vetter

★ ★ ★

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May, 1953

## In This Issue

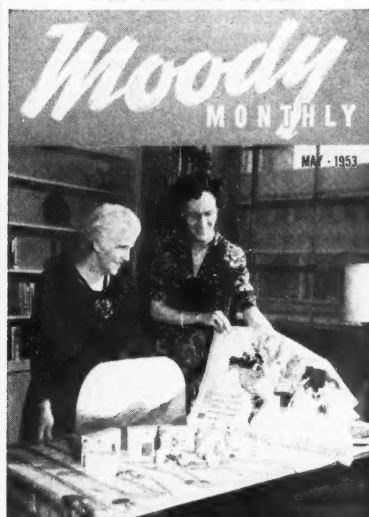
**T**his month's issue turns attention toward what can be a most important part of the summer for you as a Christian. We refer, of course, to the opportunities to find inspiration, instruction and fellowship at one or more of the country's many outstanding Bible camps and conferences.

In "It Happened at Bible Conference" **MOODY MONTHLY** readers speak for themselves about some of the blessings they found last year at various camps and conferences. Another article, "Vacations That Build Sunday Schools," will tell you something about the kind of instruction being provided at some of these places of Christian inspiration. Rounding out the picture, of course, is the listing of Bible camps and conferences presented as a service to help acquaint you with the opportunities this summer in your area.

▶ Not for some little time have we received as many enthusiastic comments on a **MOODY MONTHLY** article as we did following the appearance of Kenneth N. Taylor's "Your Children Should Fear God" in the March issue. This month we are glad to present another down-to-earth article dealing with one of the important problems confronting Christian parents—that of establishing and maintaining a family altar. "We Are Sowing in the Morning" is all the more helpful because it presents the experience of a family which encountered all the usual obstacles, but which persisted and overcame.

▶ Another feature which **MOODY MONTHLY** readers have come to expect from year to year is the helpful review of vacation Bible school material. Ordering samples and reviewing all the study plans, lesson books, work books and other materials available would be a huge task for most VBS workers, but this has been done for you by Harold E. Garner on page 646 of this issue.

## THIS MONTH'S COVER



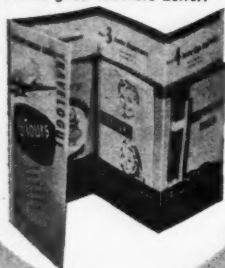
★ **REACHING THE YOUNGER GENERATION** through visual aids has a popular appeal when handled by competent workers. The cover picture presents a display of creative arts and crafts being examined by Miss Gladys Mary Talbot and Mrs. Harold E. Garner, children's and young people's workers in summer Bible conferences.

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## MIXING BOWL

MRS. WILLARD ALDRICH

### A Mother's Reward

**M**OMMIE and Tad were upstairs changing the beds that rainy spring morning. The gusty wind and splashing rain only served to emphasize the warmth and shelter of home.

From one bed to another they went, Taddie "helping" in five-year-old fashion. His busy little hands tugged at the sheets and blankets on his side while Mommie worked away on hers.

Timmie and Danny's room being finished, they began on Virginia and Annette's. Finally realizing that his chattering had stopped, Mommie glanced across at him. There he stood, nervously fingering a blanket.

"I want to tell you something," he said, his blue eyes large and solemn.

"All right, Taddie, you tell me," answered Mommie, wondering what he had been into.

"Well," he began—"uh . . . well, I let the Lord Jesus come into my heart tonight." He paused for breath. "You mean last night?" asked Mommie, her heart beginning to sing for joy. "And did He come in?" she added, to which he answered, "Yes."

"Would you like to kneel down here and thank the Lord, Taddie boy?" He nodded his agreement, and so they knelt

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

together at the side of Virginia's bed. "Would you like to pray?" she asked and he replied, "No."

So Mommie prayed and thanked the Lord that He had said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

And after that they sat together on the bed while they talked over some Bible verses, among them John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever [Taddie too] believeth in him should not perish, but have everlasting life."

Taddie's face was full of smiles as he leaned against the headboard and listened with interest to the words of assurance. Suddenly he broke in with, "Fear thou not; for I am with thee; that's one of the Lord's verses!"

"Yes," answered Mommie, "that's one of His verses and a good one, too; for He will be with you all of the days" (Isa. 41:10).

Looking at his sweet face, she could not help but wonder what was going on in heaven just then. "Surely only the soft, clear bells are ringing and the choir will sing gently for such a small new saint," she thought.

"And the recording angel—his smile must have been tender as the name of one of God's littlest lambs was written down because he had entered the fold: 'Taddie Aldrich, five years old, let the Lord Jesus come into his heart today.' There it stood among those whose names are written in the Lamb's book of life, listed there for all eternity—Tad Aldrich."

"Behold, I stand at the door, and knock: if any man [or little boy] hear my voice, and open the door, I will come in to him" (Rev. 3:20).

They went on downstairs, that little brand new saint, and Mommie. Soon the school children were home, "hungry" and surging with noise and energy.

In the midst of all the confusion, Taddie slipped over by Mommie and whispered, "Did you tell Joe? Did you tell him about me?"

"No, I didn't," she answered. "Why don't you tell him?" And so he walked up to Joe, head high as befitting a brand new child of the King, and facing him, stated in triumphant tones, "Joe I'm a Christian."

My dear friend, . . . are you?

☆☆☆

### A Mother's Prayer

CLARA JUNE ARROWWOOD

O God of all the servicemen,  
Watch o'er my boy tonight;  
Thy love hast kept him through the years,  
Please keep him in Thy sight.

Thou know'st my heart is sore, O Lord,  
My mind beset with fears;  
Thou know'st, too, that many a night  
My pillow's wet with tears.

God, hear a mother's prayer tonight,  
Hide not Thy loving face;  
And may I meet my boy in prayer  
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4. In addition to rule 3 above, *all* persons who send in 100 or more subscriptions will also receive the free vacation award. *Thus there may be many winners.*
5. Cash award equivalent to anticipated expenses will be paid in lieu of award if winner, or winners, cannot attend conference.
6. MOODY MONTHLY employees and families are excluded.

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## Our Moody Readers

### The Fear of the Lord

What has been needed so long has arrived! The article in the March issue entitled "Your Children Should Fear God," by Kenneth Taylor, is the answer to my prayer. Parents—Christian parents are becoming so lax in the discipline of their children.

For my part I should like to see this article in the form of a tract or booklet so that it might have wider distribution. —Gerald L. Gooden, Belle Center, Ohio

... Made me stop and think. I have been a born-again Christian for a number of years, but never fully realized what the fear of the Lord meant until I read that article. Neither did I fully realize how important it is to teach children to fear the Lord as well as love Him and accept Him as Saviour.—Winifred E. Martin, Malden-on-Hudson, N.Y.

... You said many things... I would like to say, if I had the ability... —Mildred Rothermel, Chattanooga, Tenn.

... It is a great tragedy that this teaching has been neglected in Christian families.—Mrs. Lester Thistle, Poynette, Wis.

... Seems to me to really get to the bottom of things.—Jesse C. Avery, Humboldt, Neb.

### Unnamed Partner

I have read with particular interest the article on page 473 [February] portraying Dr. Wallace Thornbloom of our Congo medical staff as the "Alumnus of the Month." It is a splendid article and gives due credit to Dr. Thornbloom for the tremendous contribution he has made under God to medical missions in the Belgian Congo, Africa.

However, I was disappointed not to find any reference to the church fellowship and missionary organization under which Dr. Thornbloom has served these many years, namely, the Evangelical Mission Covenant Church of America. Apart from the prayers, sacrificial giving and helpful participation of our church fellowship in the homeland, Dr. Thornbloom could not have achieved what he has in medical missions. Frankly, I would like to ask if it is an editorial policy not to mention the church affiliation and sponsorship of Moody Bible Institute alumni serving on the mission fields when reference is made to them in MOODY MONTHLY, and if so why?—Ralph P. Hanson, Chicago, Ill.

Such an omission is definitely not the policy of MOODY MONTHLY. Our thanks to Reader Hanson for calling this oversight to our attention.

### Alcohol and Crime

Of particular interest was the short article [editorial, "The Scourge We Need to Fear," November] concerning our need for fear with regard to crime, for certainly there is much more devastating results accruing from crime in the country than from the physical injuries of the diseases you mention. In the light of statistics indicating that so large a per-

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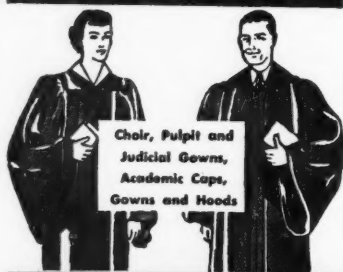
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centage of crime is committed by teenagers as well as adults under the influence of alcoholic beverages, I would like to urge you in your editorial policy to give more space to the promotion of total abstinence. I am sure much good would come to young and old who read your magazine.—Clarence C. Kott, Los Angeles, Calif.

#### A Mark of Vision

I am glad to see frequent messages to the unsaved in **MOODY MONTHLY**. Perhaps I have not been alert, but I never noticed it until recent months. To my thinking it is an indication of vision.—Aziel W. Jones, Pittsburgh, Pa.

#### "Life in the Spirit"

I have been reading, with special interest, "Life in the Spirit" by J. C. Macaulay. I believe I can honestly say it is probably the best of anything I have found in **MOODY MONTHLY**. It has been so good that I have gone back to the beginning and reread each issue again, reading the one in October four times.

—E. S. Mathews, Lansing, Mich.

Thank you for the articles by J. C. Macaulay. Heartsearching and heartwarming, they have blessed my heart greatly.—Mrs. Harold Lockwood, Three Rivers, Mich.

... "Life in the Spirit" has been a great blessing to me, so much so that I am translating it into Chinese and think of publishing it in *The Morning Light Magazine*, which reaches thousands of people. About 2,000 copies of it go to the mainland of China, where this kind of spiritual help is rare and exceedingly appreciated, and about 1,500 copies are used among Chinese Christians in Hong Kong, and southeast Asia.—Alfred T. Y. Chow, Kowloon, Hong Kong

#### From Guam

I never dreamed that I would ever be in Guam, M.I., as I read [American Mission Fields—Guam, October, 1941]. You would never recognize the island by those pictures now. The war hit the island, destroying much of it, and with prices high and materials hard to get not much has been replaced. But praise to God there is now a fundamental Protestant church there.

I enjoy the new additions you have made in the How-to-Do-It, "In the Study" and the fall book section.—Mrs. Margaret Holman, c/o F.P.O., San Francisco, Calif.

#### GI Inquiries

It would encourage you to know that some of the fellows here at camp have inquired concerning the things of God, due to the attractiveness of your magazine. . . . It keeps improving all the time.—Pfc. Charles H. Feiler, Fort Story, Va.

#### Adorning Walls in Kenya

How I wish you could see the mud huts, grass roofs, dirt floors of homes of English-speaking Africans, teachers to whom we give **MOODY MONTHLY** after we finish it. Many pages of its pictures adorn their walls, for they love them.—Roy and Ruth Shaffer, Kenya, E. Africa.

May, 1953



**HENRIETTA C. MEARS, L.H.D.**  
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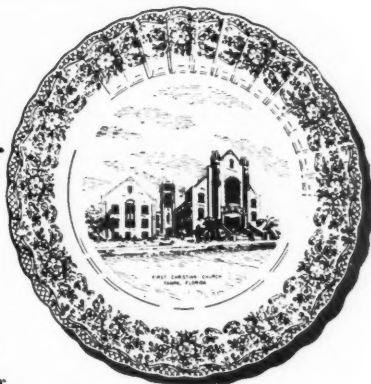
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# Editorials

## The Secret of Power

How often God throws us back on the old, well-worn truths which many of us have somehow seemed to lay aside! We were reminded of this recently in reading through a chapter of an old book, *How to Obtain Fullness of Power*, by R. A. Torrey.

Probably there is no greater need in the life of the Christian Church and the individual believer than for Holy Spirit power, and yet we do not doubt that few indeed are seeking a portion of that power in the Book which God has placed within their hands.

"The great reservoir of power that 'belongeth unto God,'" declares Dr. Torrey, "is His own Word—the Bible. If we wish to make it ours, we must go to that book. Yet people abound in the church [in his day as in ours] who are praying for power and neglecting the Bible."

In what way can the Word of God bring power into your life? Dr. Torrey answers by pointing out that it is the Word which has power to convict of sin (Acts 2:37) and the Word which has power to regenerate (I Pet. 1:23). Again he reminds us that "a daily, prolonged, thoughtful bath in the Word of God is the only thing that will keep a life clean (Ps. 119:9)." It is the Word as well which has power to build up (Acts 20:32), to make wise (Ps. 119:130), and to give assurance of eternal life (I John 5:13).

But it is Dr. Torrey's comment on the Bible and faith which we wish to share especially.

"You can never get faith by merely praying," he points out; "you can never get it by any effort of the will; you can never get it by trying to pump it up in any way. Faith is the product of a certain cause, and that cause is the Word of God. . . . Suppose you want a man to have saving faith. Simply give him something definite from God's Word upon which he can rest . . . Real faith must have a warrant . . ."

"Very early in my ministry I read a sermon by Mr. Moody. In it there was something to the effect that a man would not amount to anything if he had not faith. I said, 'That sermon is true. I must have faith.' I went to work and tried to work up faith. I did not succeed a bit. The more I tried to work up faith, the less I had. But one day I ran across this text: 'Faith cometh by hearing, and hearing by the word of God' (Rom. 10:17), and I had learned the great secret of faith, one of the greatest secrets I have ever learned."

The key to faith and to far greater Holy Spirit power is in your hands. Is it a neglected key?

## But God Still Seeks

At this writing, word of former Premier Stalin's death is still sending out widening ripples of comment in the local, national and international press. One newspaper, the *Arkansas Gazette*, is said to have published the shortest comment of all—*Sic semper tyrannis* ("Ever thus to tyrants"), expressing the thought of many a more wordy comment.

How can men like Stalin, Hitler, Mussolini and others who are responsible for incalculable evil continue in their wicked and unbelieving ways unmoved at the steadily approaching day of their accounting?

One might well ask as well how ungodly men and women in our midst can dare to live their spans of life, ignoring the warnings of final judgment given in God's Word. The gray comes to their temples; their strength diminishes; their bodies begin to fail. They see their friends and loved ones leave this life, but still they stare stonily past God's outstretched hand of mercy.

The Scriptures put it plainly. "But if our gospel is hid, it is hid to them that are lost." Death is on its way—and with it judgment. Oh, man or woman now hardening your heart, why will ye die?

*If you are not now trusting Christ for your salvation, know this: God still loves you and longs to receive you, as the father received his wayward son in Luke 15:11-32. Say now, "I will arise and go to my Father," knowing that Christ has settled your sin account and that God will receive you as you trust His Son.*

## Sharing His Rejection

In a recent series of testimonies called "My Greatest Spiritual Experience," carried by a leading Chicago newspaper, there were many encouraging things written—and a great deal of drivel, as might be expected. Those who are spiritually dead in sin, who have never been raised to life by the Word of the Son of God are to be forgiven if they mistake either an emotional or a mental exhilaration for a spiritual experience. Nevertheless, several of those who wrote seemed to have the root of the matter within them and the fruit of the Spirit in their lives.

This is the disturbing element, however—although invited to write such a testimony and free to say what they wished—there seemed almost to be a conspiracy not to mention Jesus Christ our Lord.

How we do hate to share His rejection—even Christians! We like to follow Him, but we'd rather He carried the cross alone. After all, it's a rather nasty thing, this cross, this shame. But then He did carry the cross and let it carry Him for you and me, did He not? He "endured the cross, despising the shame," for the sake of the joy that was set before Him—the joy of having us love Him. And we do, but we'd rather not just say so.

## Building Bridges

One of the truly staggering problems facing the Christian today—layman as well as pastor—is the task of bridging the gulf between ourselves and the many about us who need so desperately to know our Saviour.

We meet them everywhere—in business and on the street, at school and in the corner drug store, over the fence and across the grocery counter. But still the gap remains. We may even speak a word of testimony or give a tract, but we rarely touch them. We go our ways and they go theirs.

The need is for more than another man-made method. We have these in abundance. We can have our meetings, bring in big names, plan special programs, use all the arsenal of radio, TV and Christian movies. Though these will pierce through to some, the gulf—the lack of real Christian contact with non-Christians—will substantially remain.

There is a way of building bridges, however, a way first century Christians knew quite well. But it is a way that costs.

The first step is to live the kind of clear-cut, Christlike life the apostle Peter describes in I Peter 2, a life of purity, of dedication to our Lord, of obedience and steadfastness. Whatever there may be of malice, guile or pretense—so quickly sensed by the man of the world—must go. In their place must be wholehearted readiness to commit our lives completely to Christ. Such lives in Peter's day inspired questions concerning the Christian hope; such lives will do no less today.

Be ready to suffer reproach for the name of Christ if such is His good pleasure, knowing that many an unsaved person has been turned toward the Lord through the testimony of another's suffering.

Be unselfish with yourself. Winning the interest and friendship of the one next to you—bridging the gulf—requires compassion, patience, the investment of precious time. One Christian returned again and again to a needy soul, often being rebuffed, but she saw the woman turn to Christ at last.

Regard the task of reaching out to others not as something apart from your daily life, but as the heart and center of it. Build your bridges where you are.

Finally, be confident in the power of Christ to meet the need of those to whom you build your bridges. Pray much, and trust God to reach and bless the soul you point to Him.

### A Word of Caution

Is the new *Harper's Bible Dictionary* a good book to use and own?

"Yes and no," says Dr. Wilbur M. Smith in effect in a detailed review in this month's "In the Study."

This carefully considered estimate, by the way, is quite in line with the shorter review of this same work which appeared in "New Books" last January. "There is no doubt a mine of useful information in the volume," the reviewer at that time conceded, "but its basis and approach [from the liberal standpoint] should be clearly understood."

Because Dr. Smith has acknowledged in detail some of the worth-while features of this new work, no reader should leave the review with the impression that he is commending it in its entirety. He writes:

"I cannot read the pages of the new *Interpreter's Bible* and of this new and attractive biblical dictionary without a feeling of sorrow and heavyheartedness, knowing that thousands of teachers of Sunday school classes, along with many ministers, who open the pages of these volumes without adequate knowledge by which they can separate the chaff from the wheat, and the true from the false, will even unconsciously for a time lose confidence in the historicity and dependability, and certainly the divine inspiration of the books that make up the Bible; and, in passing on these faith-destroying verdicts to another generation, they will be setting a stage for false prophets . . . 'O fools and slow of heart to believe all that the prophets have said,' should be printed in large letters on the title page of a work like this."

We urge our friends who are considering the purchase and use of this new Bible dictionary to read or reread

Dr. Smith's entire review; then if a purchase is made, to be certain that the work is used with care and judgment both by themselves and others.

### Murder—and Mercy

Certain words are called onomatopoeic words. This means that the sound of the word itself gives its sense. "Slush," "gong," and "crunch" are examples.

Murder is a bad word. It has a cold and terrifying sound. It makes us think of blood; not nicely glowing in our veins or neatly bottled for the Red Cross, but splashed around on faces, clothes, on hands or seeping through the floor. No, it's not a pretty word.

We hate the word, but yet it somehow fascinates.

We wonder if that is because it touches every man. For the only God this world will ever know is the man who was murdered at Calvary, and all the world is guilty before Him.

So deep in the strata of men's minds this word sets up a ferment, and "nice people" do not use it. But the charge is entered on the blotter and justice must be done. How grateful we should be for the mercy extended to men, that if they will repent and own that Man as Lord, He will forgive, and take away the guilt and set men free.

### A Trouble Room?

Then there's the story about the husband and wife who decided to have a "trouble room." Vexations and problems of their rather difficult married life were to be discussed there once a day—and nowhere else!

It's a story which really happened (see *The American Magazine* for March) and it had a pleasant ending, perhaps because this couple made their biggest "trouble room" problems a matter of prayer.

Homes are often small these days, but every home, we think, should have its "trouble room," a room where mom and dad and the older youngsters, too, can go, not just to arbitrate their troubles, but to lay them before the Lord. How many family thunderheads would quickly blow away while waiting in God's presence? How many criticisms would die unspoken? How many frayed tempers would be mended?

A "trouble room"? We do not think it would long be called by such a name at your house. Try it and see!

### Cleaning Up the Comics

From Bremen, Germany (via *Time* magazine), comes an idea for Sunday school teachers and others concerned about the comic book inclinations of their pupils.

Bremen's city fathers, launching a drive against *Schund* (trash) and *Schmutz* (smut), offered one small classic in exchange for four comic books or a large classic for twenty-five comics. In two days the youngsters turned in 55,000 samples of *Schund* and *Schmutz* and an emergency call had gone out for more classics.

Some attractive Christian story books with the right offer might bring surprising results. Does someone care to try?

### Is Your Name Included?

*Domesday Book* (pronounced doomz-day) is a digest of a survey of England ordered by William the Conqueror in 1085 to ascertain and record the fiscal rights of the king. It is in Latin and consists of two volumes. Each entry in the registry was made upon the verdict of a jury of twelve men, six Normans and six English. A total of 60,251 fiefs were cataloged. Although the reckoning is rather crude and confused, the volumes incidentally contain a great store of personal, political, ecclesiastical and social history of that period.

Originally called the *Book of Winchester* in the twelfth century, it became known as *Domesday* or *Doomsday Book* supposedly because, like [Continued on page 679]

### Coming Next Month

**UP FRONT**—"Missionary Wedding" . . . The bride traveled by plane, jeep and horseback, and a Tibetan general and his wife were among the honored guests at this wedding in a city made famous by its Buddhist monastery

**IN THE STUDY**—"The House of Books Where Treasures Are Laid Up" and other articles of interest by Dr. Wilbur M. Smith

**YOUTH SUPPLEMENT**—"Would-Be Suicide to Life," "Work Crew for Christ," "This Game of Life"

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Interesting things to see and do help make Bible conference vacations outstanding. Above, an outdoor radio broadcast. MBI Photo



Lambert photo

*Experiences like these will help  
send Christians flocking to camp  
and conference grounds this summer*

SOMETIME within the next two or three months thousands of Christians will pull down their suitcases, pack a few personal belongings and leave for a favorite Bible conference or camp. There they will spend a week or two or more as time and finances allow, probably returning with unbounded enthusiasm for the conference or camp of their choice.

Why do they go? What happens to make them enthusiastic about this type of summer vacation? And what can you expect if you go to one of the scores of Bible-true camps or conference grounds this summer? To give you a documented answer, MOODY MONTHLY some time ago invited readers to share their outstanding Bible conference experiences. This article is the result.

Quite understandably the replies received have been as varied as the per-

sons responding, and as the conference grounds where their most memorable experiences took place. But as a group they are interesting because they suggest the kind of things which might happen to you at a Bible camp or conference this summer.

✦ CERTAINLY those who wrote in to share conference experiences, and many more who did not, would agree with the conference goer from Plant City, Fla., who declares that because of her stay at a Bible conference (Ridgecrest, N.C.), "God was more real to me this summer than ever before.

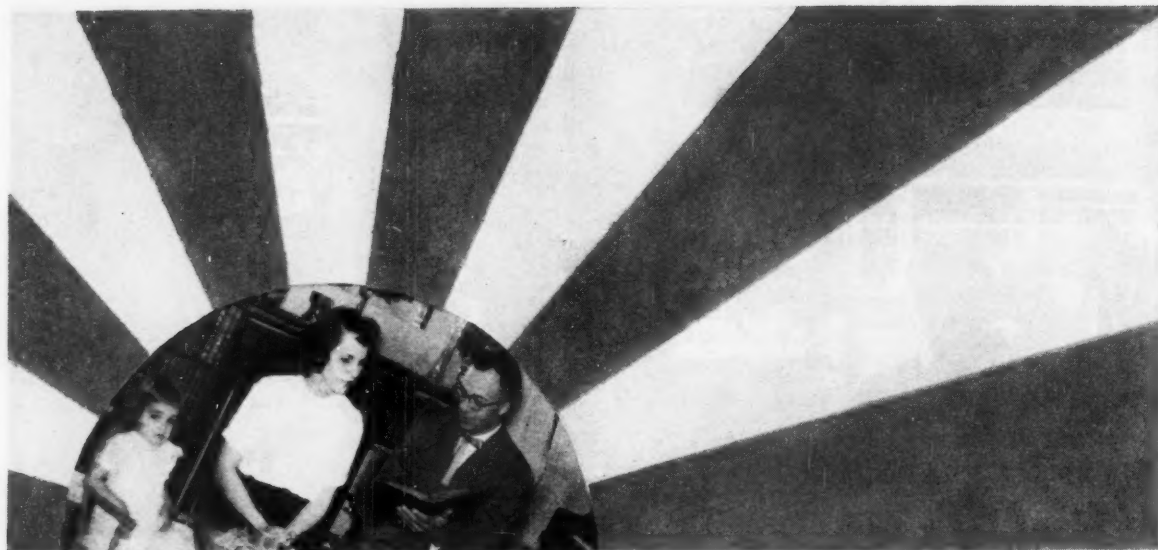
"I returned home, resolved with the help of the Holy Spirit, to be a more consecrated Christian," the letter declares, "and with a prayer in my heart that I may encourage others to avail

[Continued on page 665]

# It Happened at Bible Conference







# We Are Sowing in the Morning

By Alice Zillman Chapin

*There is no royal road to successful*

*family worship, as this young couple learned.*

*But if you start, God will point the way!*

**I**T is some three years ago now since my husband and I faced up to the problems of beginning daily family worship in our home. We had been married only a few years and we were both relatively new Christians. But we sensed our need and our obligation, and decided to make the attempt.

Like most families, I suppose, we met with our share of discouragement and failure. There were times when we were almost ready to give up. But somehow God led us to hang on and keep trying, and today our family altar is an established and very important part of our daily lives—mine, my husband's and our four and a half-year-old daughter, Vicki.

Because our problems were probably like those you have faced or will face if you attempt to establish a family worship time, I have felt led to share them.

## ♦ We first considered the most oppor-

A former newswriter and reporter, Mrs. Chapin is a homemaker in Batavia, N.Y. Both she and her husband are members of the First Baptist Church in Batavia, where Mrs. Chapin is in charge of the junior church.

tune time to worship together. It was decided that for us the evening, just before bedtime, would work out best.

But somehow, it didn't. Either we were tired and couldn't think our best, or else we were just too exhausted for any family altar time at all. Then, too, Vicki was in bed at that hour and could not enter into our worship. Although she was still very young, we felt it essential that she be taught family worship and the attitude of worship right from the beginning.

I have noticed since, that in most homes the evening hours do not generally work out well for the family altar. Those of school age are usually busy with their homework or "going somewhere" and are often not around. At other times, people drop in during the evening and the prayer time is then neglected. And often the entire family goes out for the evening, and returns at erratic hours, making it difficult to find time to seek God together.

In any case we found it necessary to look for another, more appropriate and convenient time. We tried the noon hour.

This, too, proved unworkable, for noon-time is an "eat and run" period, and it was always "hurry up and get the worship period over because I must be on my way." At noon, too, the baby was often still taking her late morning nap and there were errands to be done during that hour that could be cared for at no other time.

♦ **WHEN** could we worship together in our home? About then, we began to think that Satan had surely set himself to crowd out entirely our daily time with the Lord.

We both hated to admit that getting up ten minutes earlier in the morning would solve the problem just beautifully, but it eventually came to the point where such a move had to be considered. In the morning the whole family would be up together. We would be fresh and ready to delve into God's Word. It was in the morning, too, that we needed the spiritual uplift to start our day.

I am convinced that for the average family, the early morning hours, just after breakfast, while the family is still

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Those of grace experience how much placed and our toward

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seated at the table, will prove the most appropriate time for family worship. The children are home then. Everyone in the family is usually up to eat breakfast together, and a time of worship gives each member of the family the help and satisfaction and security of starting out the day with God.

Those few minutes spent at the throne of grace in the early morning must be experienced before you can appreciate how much they mean. The whole day is placed in the hands of Almighty God, and our eyes and hearts are turned toward Him.

♦ OUR experience has also made us aware of certain principles which we feel are important to a successful time of family worship. For example, I am convinced that the father as the priest in his own household should conduct the family altar. Somehow the family needs the spiritual strength of the father of the family. Too many times it is the mother who must bear the responsibility.

For the man who has never read or prayed aloud before his family, the matter won't be easy at first. It may even seem awkward. But let me share a secret—it was awkward in our house, too, for we had never knelt and prayed together before. God covered our awkwardness those first few times, however, and today we do it easily with little Vicki at her daddy's side, eyes closed and even saying her own little prayer sometimes.

What would you give to see your youngsters start their day on their knees in prayer, mother and dad? It must start with you. You suggest it. You do it. They will follow. And how wonderful for them to remember a mother or daddy on their knees in prayer, as the children grow older!

We have found it best to start the period of worship with a few verses from God's Word. You read it, father—or else sometimes share the responsibility with your sons. And then you pray, too, most often, but make the rounds in this. Each member of the family should be encouraged to pray as he feels led.

♦ WHEN my husband and I mention family worship, so many think it must be a lengthy time. Not at all. Read briefly, but read distinctly, and meaningfully, so each member of the family can and will listen. On some mornings, perhaps, only father will bring the family to the throne of grace. Fine. Let the Lord lead. Your family altar will succeed much better. On other mornings, the entire family may pray.

And then there is the matter of the very young children. If you do it correctly, about one week after they begin to toddle about will be enough to teach them that they must remain still during the worship period. Allow mother to take the child on her lap or put him in a chair, and to keep him there at all costs—even crying—while the worship continues. He will soon understand what is expected of him, and will probably even be eager, later, to participate.

Tell the child what is taking place if he is able to understand, and finally when he is old enough and shows a desire to participate—to read or pray—let him do it. What is sweeter than the prayer of a two-year-old saying, "Jesus loves me. Thank You, Jesus, for my kitty"? And how can a child better learn to pray?

♦ VARY the morning worship program. Let father always have charge of the Bible reading and at least one prayer,

but allow sister or mother to read a poem, or a good selection they have found in some periodical or book. Some homes enjoy singing a song or two in worshiping God. Others purchase small booklets from which to read devotions. Libraries are filled with good materials and so are most dependable religious magazines. Use them! Make your family altar interesting and varied. But keep its purpose, that of worshiping God, no matter what means you choose to do it.

And when company stays overnight or is on hand when the worship period comes around, don't neglect it because the guest doesn't have family worship in his home. Think how displeased God would be to have you fail to worship Him on that day, to please a mere person. Make your family worship even better on those days, for it may be that God has led that individual to your home to share your family altar.

While I have said that the morning period is better than other times for family worship, that is a general statement and not true in all cases. This period must be arranged to meet the needs of the individual family, both in time and content. If locating the right time of day is difficult, or praying aloud is hard, or if materials are not easily found—then pray about the problem. Let God "fix" it. He will work it out if you but ask His will and seek to follow it.

Above all, don't allow the precious opportunity of family worship to slip by. Millions throughout this war-torn world would give anything to have their families about them under one roof, there to read the Word of God aloud and pray with them. You, too, will find this time of sowing in the morning more precious every day and indispensable to your family. Try it and see. THE END

## A Housewife's Prayer

MILDRED OLIVE HONORS

Let me be thankful, Lord, for little things:  
The opening bud, the lift of seagull's wings,

For fire upon my hearth, and daily bread;  
For sheltering walls, this roof above my head;

For golden sunbeams dancing on my floor;  
For friends who smile when they come through my door;

For little birds that sing to greet the dawn,  
For little stars that shine when night comes on;

For grace to give a little child delight . . .  
For these small things, I thank Thee, Lord, tonight.

For all the homely tasks which fill my day;  
Oh, may I do them as to Thee, I pray.

Help me to make my house a house of peace,  
Where love shall dwell and bickering shall cease;

And if with meals and beds my life be spent,  
Grant me the wisdom, Lord, to be content.

Amen.



## Discovering Your Inheritance—

# The RICHES

*Too many heirs to the riches of Christ  
are living like paupers. Are you?*

**G**OD gave the apostle Paul two revelations: the revelation of His marvelous grace as found in the book of Romans, and the revelation of the Church which is His body as found in the book of Ephesians. Just as the truth of Romans is practiced in Corinthians and guarded in Galatians, likewise the truth of Ephesians is practiced in Philippians and guarded in Colossians.

In the first three chapters of Ephesians we see what God has done for us. In the last three chapters we have what we can do for Him. The first chapter has to do with redemption—what God does, what the Son does, and what the Spirit does.

In the second chapter we learn how God reconciles Jews and Gentiles, making them one. He becomes their peace; He preaches peace; He is their peace. When we come to chapter 3 we have the marvelous revelation of the Church made up of Jews and Gentiles. This is a mystery, hidden in God in past ages, now made manifest. And then chapters 4, 5 and 6 give us the marvelous outworking of that truth.

In Ephesians 1:3-6 is given to us what God does, in verses 7-11 what the Son does, and in 12-14 what the Spirit does.

✦ In verse 3 I read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ." I believe that verse. God said to Joshua in Joshua 1, "The whole land is yours, but occupation is thy possession. Every foot of ground you put your foot upon is yours." It was all theirs, but they had to occupy their possession. "God hath blessed us with every spiritual blessing in the heavenlies in Christ." They're all yours if you are in Christ.

Note those words, "hath blessed us." Not "is going to bless us" when we get to glory, but He *hath* blessed us. I have all that I need in Christ.

I am persuaded that all of us are won-

derfully rich in Christ, but we live like paupers. We talk about Christ, we preach about Christ; but we fall far short of knowing experimentally the wonders of Christ in our own lives.

You and I need to spend more time in His presence. We're running around in circles. We're running after what men think or what men say. Instead of doing that, we need to take the precious Book and get down in the presence of God and gaze upon Him. Then our lives will be entirely different.

✦ Nor only has God blessed us with every spiritual blessing, but He chose us in Christ before the foundation of the world to be holy and without blame before Him (v. 4). Think of that! It does not say He chose us to be saved. He chose us to be holy and without blame before Him. You and I are going to stand in the presence of God, as Romans 8:29 says, conformed to the image of Jesus Christ, holy and without blame.

Twice the psalmist says that God looked down upon men to see if He could find any that were righteous, or doing any good. They had all gone out of the way and had together become unprofitable. *God couldn't find one man that was in the way*—one man that was righteous. But way back in eternity God chose you and me, Christian friends, in Christ to stand before Him holy and without blame.

How can we stand before God holy and righteous and without blame? Because He has accepted us in the Beloved One, and all the righteousness and beauty and merit of the Son of God is for every believer in His Son. Chosen in Christ before the foundation of the world, to be holy and without blame before Him—this ought to cause us to get down on our faces before God in worship, and adoration, and praise.

There's absolutely no room for human merit or for anything of the flesh. It's high time we Christians first of all get a vision of what God is, and then give ourselves to God to do the job He wants to do in reaching the world for Christ. We have the blessed tidings that God

was in Christ reconciling men unto Himself. And we can bring sinners, the ungodly, those who are deep in sin, this message that will fit them for the presence of God, and they can stand there holy and without blame in the marvelous provision He has made.

✦ In verse 5 He says that these He has chosen to behold Him without blame, in love He determined to be His sons. Galatians 4 and Romans 8 point out the fact that we're sons of God in the Lord, and joint-heirs with Christ. What an amazing thing! God has blessed us with every spiritual blessing, chosen us to be holy, without blame, and determined us to be His sons. We are accepted in the Beloved. What more can God do? That is the purpose of God. It is simple, profound, beyond all human comprehension, but true.

Then we have what the Son has said He's going to do, what He has done. How can we be accepted in the Beloved? When God looked down on the sons of men, He didn't find any that were righteous. How then can He present them to Himself holy and without blame?

I read in verse 7-11 what the Son does to accomplish that purpose. The first thing I read is, "In whom we have redemption through his blood." This word *redeemed* is very simple. It means to set free by paying a price. We were slaves of sin, under the bondage of death. No earthly power could ever liberate us. God sent His Son to redeem us, to emancipate us from the guilt, the power and the authority of sin, from the fear of death, and the bondage of hell. God sent His Son into this scene of sin and shame, into this present evil world to buy us, to loose us, to emancipate us from sin's bondage. He sent His Son to take a people who were in the slime of sin and fit them to come into His own righteous and holy presence. No wonder we sing, "Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb!"

✦ But that isn't all. We have "the forgiveness of sins, according to the riches of his grace." He not only redeemed us, but He forgave all. That's the word given us in Hebrews 10:7: "Their sins

Dr. Mitchell is pastor of the Central Bible Church, Portland, Ore., and a member of the faculty of the Multnomah School of the Bible, also in Portland. "The Riches of His Grace" is one of two messages presented in Chicago at Moody Bible Institute's 1953 Founder's Week Conference. A companion study, "The Riches of His Glory," will appear in MOODY MONTHLY for June.



# S of HIS GRACE

A Bible study from Ephesians 1:1-14

By JOHN G. MITCHELL

and iniquities will I remember no more." That's forever.

We say, "Well, brother, I'll forgive you this time, but don't let that ever happen again." And we pat ourselves on the back if we forgive a man twice. We don't even measure up to Peter when he said, "Lord, I'll forgive a man seven times." The Lord said, "Seventy times seven."

There is a misconception in the minds of most Christians about this question of forgiveness. This verse says that we have the forgiveness of sins according to the riches of His grace. I find no place in the Bible that says we're forgiven according to our repentance or according to our faith.

Repentance and faith are fine, but when it comes to forgiveness, I John 2:12 says: "My little children . . . your sins are forgiven you for his name's sake." Ephesians 4:32 says: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Here it says we're forgiven according to the riches of His grace.

There's no reason why God should forgive us except on the grounds of infinite grace. There's no reason why He should save us, nor even why He should bless us with every spiritual blessing, no reason why He should choose us, why He should adopt us into His family of sons, why He should redeem us, or forgive us, except on the ground of the riches of His grace. The reason is not in us; it's in Him—in His love. Redemption and forgiveness is a miracle of love.

More and more I realize that until a Christian sees the holy character of God and the awfulness of sin, he will never appreciate forgiveness. Every once in a while some dear folks say, "Well, Brother Mitchell, do you think God can forgive me?"

"Why, yes, He certainly can."

"But you don't know what I've done?"

I don't need to know what you've done. God has gone farther in grace than sin has ever gone. "For where sin abounded, there grace did super-abound." When you come into a real relationship to the Son of God, you not only pass from death into life and become a son of God, but He forgives every trespass, never

again to be mentioned forever.

Just think of it, Christian friend, that God should pick you up, redeem you, save you, make you His child, fit you for eternal glory! If that were all, it would be wonderful. But that's not what He wants. He wants you to come into His own heart and there He wants to lay bare to you the wonders of His counsel, the marvels of His purposes (vv. 8-10).

That's where most Christians fail. They're saved, they join a church, they give money, they bear a testimony, they witness. Yet they go through a whole lifetime and know practically nothing of an intimacy with the heart of God.

You may know God's precious Book, you may know doctrine from Genesis to

Revelation, and even be able to expound it, but unless you know something of getting into the very heart of God and being there with Him and enjoying the intimacy of His fellowship, you are missing God's best for you.

God doesn't do that with every Christian, but that privilege is open to every Christian. How far have you gotten into the very heart of God where you can come alone with Him and have Him reveal to you the wonders of His grace, and the marvels of His purpose? That's what God wants.

My heart bleeds because of the shallowness and the emptiness of the experience of most of God's people. God chose

[Continued on page 660]

The most astounding thing for a Christian is that the Spirit of God comes and possesses that which the Son has purchased, making the life of God manifest in him. Muench





## WATCH

INEZ G. HALLAN

In the hush of early morning  
When the silence is so sweet,  
Long before the birds are singing  
Or there's clatter from the street,  
We'll be watching, we'll be waiting  
For the first pink ray of dawn,  
For the coming of our Saviour,  
For the glorious trumpet song.

O what joy 'twill be to meet Him  
At the breaking of the day;  
Just to enter His dear presence,  
There to be eternally!

Or perhaps at busy noontime,  
With its cares and troubled air,  
In the midst of great confusion,  
Whistles blowing, traffic's blare;  
Far above the city's roaring,  
Oh, our hearts will then rejoice,  
When we hear the mighty trumpet  
And the archangelic voice.

Oh, what joy to meet our Saviour!  
Far above the world away,  
Just to rise above the tumult  
In the midst of busy day.

Or perchance when shadows gather  
At the time of evening song,  
When the heart is lone and weary,  
And the day has been so long,  
As we're listening, as we're longing  
For a certain joyful shout,  
We will gladly leave behind us  
Every heartache, every doubt.

Oh, what peace to see our Saviour,  
Just to lean upon His breast,  
Just to find at evening twilight  
We have everlasting rest!

Or again it may be midnight—  
Under cover of the dark,  
Maybe tears have fast been falling  
O'er some earth-born trial or smart,  
Whether sleeping or in weeping,  
We will surely, surely rise,  
There to meet in all His beauty  
God's own Son beyond the skies.

Oh, come quickly, precious Saviour,  
Is our heart cry, is our song;  
And it seems we hear the answer,  
"It will not be very long."

A Bird's-eye View for You of—

# This Year's Vacation Bible School Material

Reviewed by Harold E. Garner

**O**f major consideration in planning for the yearly vacation Bible school is the study course for the several departments. With dozens of available curricula today, the committee charged with the responsibility of choosing the best for the local situation will need some criteria to guide its choice. Listed below as a supplement to reviews of VBS material are some of the many questions the committee may wish to answer as it carefully analyzes several curricula:

1. What are the major needs of the pupils? What are their special interests? What biblical and practical lessons have been included in their recent studies?

2. What resources and leadership are available?

3. What is the scriptural position taken by the writers? Does it correspond with that for which the church stands?

4. What use is made of the Scripture in each phase of the day's program? Is it used appropriately? How is it related to the pupils' experiences?

5. Is the course adaptable to the size of your school? Does it require well-trained leadership, or is it usable by workers who are not highly trained?

6. Is a strong daily program presented? Is it well outlined? Is it well correlated? Does it follow the general theme of the series? Are daily lessons complete, e.g., stories, music, games,

handwork, or is there merely a suggestion as to what to use or where to get material?

7. Is the pupils' workbook effectively used in the teaching plan? Is it on the level of the pupils' ability and interest? Is variety used? Is the content merely factual or is it thought-provoking? Is it easily readable with large enough print?

8. Is handwork designed to be a real teaching aid? Is it clearly and fully outlined? What are pupils required to do? Who does the more work, teacher or pupil? What preparation must the teacher make? Is it well correlated with the lessons? Are the required materials bought commercially or brought from home by the pupils?

Reviews of the material offered by various publishers follow:

**THE AMBASSADOR PRESS, 2620 N. Halsted St., Chicago 14, Ill.**

This publishing house now has available five unified graded Bible courses: "The Beginning of All Things," "Learning to Know the Lord, Jehovah," "Stories with Heavenly Meanings," "Living and Working for Jesus," and the completely new course for 1953, "Jesus the Saviour." Each is well outlined for ten sessions. The same Scripture is used in all departments throughout each series. These materials are well suited for schools desir-

[Continued on page 690]

Care and forethought now in selecting the vacation Bible school material best adapted to your own needs will repay you many times over once your VBS begins. Walter Hering



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# Vacations That Build Sunday Schools

By MILDRED M. COOK

**T**HE Mount Hermon Sunday School Conference revolutionized our teaching ministry!" That statement, by the pastor of the San Jose, Calif., Westminster Presbyterian Church, and repeated in substance by other Christian workers in many different localities, invited investigation.

Mount Hermon I knew as a forty-seven-year-old interdenominational conference center, set in a 400-acre beauty spot in the heart of California's redwood country. There each year for the past two decades special emphasis has been placed on Sunday school needs and opportunities.

But how, specifically, does conference participation affect the local church of the delegates upon their return? I went to San Jose to find out.

♦ ON a clear, crisp Sunday morning before 9:30, I found some 500 children and adults pouring into the efficiently appointed Sunday school building of the Westminster Church. The pastor, Dwight Small, conducted a tour of departments.

Miss Cook, who speaks with particular authority in the Christian education field, is a frequent contributor to various Christian publications throughout the country. She writes from personal acquaintance with the Mount Hermon Sunday School Conference. For a number of years she has been in charge of the teacher training program of the Church of the Open Door in Los Angeles, Calif.

Interest and enthusiasm were everywhere apparent.

"See those blackboards and tack boards, ready to be installed?" he asked, pointing to neatly stacked equipment. "Since our teachers came back from Mount Hermon, they have sold us on the necessity of furnishing visual aid facilities for every classroom, and we are putting them in as fast as we can."

He remarked that they had seen "amazingly consistent" growth in the Sunday school—from 536 in 1950 to 650 in 1953.

I also met the efficient and gracious superintendent, Mrs. A. L. Gladding. Though her prior training admirably fits her for this position, she had never thought of serving in this capacity until a Mount Hermon conference showed her not only the *must* of service, but the *how*.

"It was the conference emphasis on the Bible itself, that intensified my desire to know God's will for me person-







The Bible itself "comes alive," when the teacher couples knowledge of storytelling techniques with personal love for the Lord Jesus Christ. Mount Hermon-taught Mary Anne Hunter easily holds the attention of pupils in Westminster Presbyterian Church, San Jose, Calif.



Invited back to Mount Hermon year after year as a "teacher of teachers," Harold E. Garner of Moody Bible Institute, Chicago, instructs a class in Youth Memorial Chapel.



Westminster Church's Barbara Nerell learned about wallboard illustrations at Mount Hermon. Now every classroom in the Sunday school has this visual-aid equipment.

ally," Mrs. Gladding explains. "We had Bible morning, noon and evening! Then the departmental setup, with excellent instructors for each age group, furnished appealing teaching methods. Perhaps it was the many helps that I carried home—books, pamphlets, mimeographed outlines—that did as much for me as anything. When they are studied and prayed over, they surely bring results."

Mrs. Gladding herself is proof of the soundness of her pastor's belief that development in the Sunday school begins with the leadership.

"We have proved," Pastor Small declares, "that attendance will take care of itself as trained leaders contact key personnel, and they in turn reach out as 'salespeople' to their own groups. The Mount Hermon Sunday School Conference furnishes a concentrated course in teacher training, which was exactly what we needed."

✦ TWENTY-FIVE of Westminster's forty-four teachers are Mount Hermon trained, and of course this San Jose church is only one of many on the West Coast which have benefited from the Sunday school conferences. Last year some fifty-five Sunday schools from eighteen denominations and groups were represented. Attendance has grown from 250 in 1950 to 500 last year. An even larger enrollment is expected this August.

One reason for the popularity of the Mount Hermon conference, no doubt, is its success in combining business with pleasure. Those who attend the seven-day Sunday school conference (Monday through Sunday) generally leave feeling that they have had a worth-while vaca-

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## There's a happy blend of inspiration, instruction and vacation at this unusual conference

tion experience in addition to their class instruction.

Surrounded by giant redwoods, with God's brown-green carpet underfoot, with the hush of the out-of-doors along the tree-columned trails, the visitor is able to leave behind the rush and pressure of modern living. His home for the week is a comfortably furnished rustic cottage hotel unit, or he may choose to live in one of the 400 privately owned cabins which dot the hillsides and are available for rental. Abundant and delicious food is his in the beautiful conference dining room beside a fern-lined mountain stream.

For leisure hours, there are such attractions as hiking, swimming, boating, horseback riding and tennis, as well as trips to nearby national beauty spots—the Big Trees near Santa Cruz, the Begonia Gardens and the seventeen-mile drive at Carmel by the Sea. Parents can relax more freely because of a nursery and daily vacation Bible school conducted for the children during the morning hours.

Perhaps the most striking fact about the Mount Hermon Sunday School Conference, however, is its success in preparing persons for greater usefulness in their home churches. Last August, for example, the Westminster Church sent five young women, paying the full cost of their training. On their return they not only were able to serve more effectively in the Bible school and to strengthen their youth groups, but were able to help the pastor in carrying out a plan for building the midweek prayer and Bible study hour.

Now, under supervision, these girls are teaching approximately seventy-five boys and girls of primary age and younger, while their parents take part in the midweek service. Partly because of this unusual feature, attendance at this middle-of-the-week service now averages approximately 200. Entire families gather for a time of spiritual and social fellowship, after which they divide into smaller groups for praise, testimony, study and prayer.

I talked with the girls—most of them high school seniors—who carry on the midweek teaching ministry among the children. Each one, independent of the others, remarked that "this conference did more for me than any other one I ever attended." Each one added something like this: "It did more for me *spiritually*."

"I went to learn," one girl said, "and I *did* learn. The contact with those who were experienced helped me immeasurably. Since I was not yet a teacher, I had no definite problems to discuss, but by listening to others I gained valuable knowledge that I now use all the time in my teaching. I might add that the course in personal evangelism was wonderful

for me, not only from the standpoint of my teaching, but in regard to my own everyday life."

Another Sunday school benefiting from Mount Hermon training is the First Baptist of Auburn, Calif. Mrs. J. H. Remington, who was an avid learner at two conferences, wrote: "A year ago we had about 90; now we have 175, and are still growing. We are using every available space for classrooms. We have five primary classes now instead of three. Of course the growth of our Sunday school cannot be attributed entirely to our attendance at Mount Hermon, but it certainly helped a lot."

♦ AMONG the many conferences throughout the nation which are contributing to the upbuilding of the Lord's people, Mount Hermon is outstanding for its provision of workable Sunday school plans for immediate use. Most of the credit for this goes to Dr. Fulton C. Lytle, executive director of Mount Hermon for the past five years, and to the board of directors.

"In the Sunday School Conference," Dr. Lytle explains, "we follow a threefold aim. We seek first to strengthen the spiritual life of the individual through study of the Word of God, using outstanding Bible teachers. Then we endeavor, through specialists, to furnish information, inspiration and challenge for the tremendous task of winning, holding and training the youth of this generation. Finally we demonstrate effective teaching methods by means of special sessions and workshops in handcrafts, music, story-telling and related subjects."

A new and distinctive feature of the work is the provision being made for home missionaries—especially those of the American Sunday School Union—to

[Continued on page 661]



Westminster's Pastor Small points out attendance gains to young people trained at the Mount Hermon Sunday School Conference.



A quartet of Mount Hermon leaders: Pastor Win Blount; Board Member Dunbar Keith; Executive Director Fulton C. Lytle, and Pastor Roy Kraft.

Group in Mount Hermon auditorium. Enthusiasm and interest are apparent as teachers and other workers gather for the sessions of the annual Sunday School Conference.





Most Christians will find that the key to such need as they may have is found in the inner peace and joy which are theirs continually in Christ. Merrim from Monkmeier

**M**ENTAL illness is reaching out its hand today to grip far more lives than most people realize. The ever-accelerating tempo of modern life, the terrifying uncertainties which seem to haunt the immediate future, the tragic drift away from dependence on God toward lives of pleasure and sin—these and other influences all contribute to the increase of mental ill-health throughout the nation.

One governmental agency says that five people in every hundred need some type of psychiatric care at some period of their lifetimes. Another source, the National Mental Health Foundation, estimates that this figure should be as high as 10 per cent.

A Christian layman, Mr. Larson has been employed for the past six years in the vocational rehabilitation and training of the disabled, including psychosomatic disabilities. He wishes to thank Dr. Earl A. Loomis, Jr., M.D., a Christian psychiatrist of Philadelphia, for reading the original draft of this article, and offering many valuable suggestions in connection with it.

Such statistics should make us thoughtful. As Christians we should remember that we are not immune to mental illness and lean upon the promise of Isaiah 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The causes of serious mental maladjustment are as complex as the forces of life itself. Even a general introductory textbook on this subject might run 600 or 700 pages, while a specialized volume on a single behavior disorder might often be of equal length. It is possible, however, to present a panoramic view of some of the broad types of what psychologists think of as manifestations of maladjustment.

♦ **T**HERE is first of all the feeling of insecurity, an element which is causing much havoc with individual peace of mind today. Insecurity is uneasiness in the face of physical or mental threat. Feelings of insecurity, if they persist, are

*Are you as a Christian immune to illnesses of the mind? "No," says this author, but there is for you—*

## A Divine P

likely to lead to chronic tension or to reduce any of a variety of anxiety disorders.

Feelings of insecurity may arise from several causes: physical, economic or social, or perhaps an intensely unpleasant experience. One writer has likened the perpetually insecure individual to a rubber ball held in the air by fountain jets; he must have never-failing streams of reassurance and approval from all sides to keep him up. This is indeed a good picture of a person outside of Christ who must depend upon human reassurance or praise to keep him happy.

The believer in Christ, on the other hand, realizes first of all that his only security is in God. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). If the Christian is troubled by feelings of economic insecurity, he may rest on the never-failing promise of God as did Paul: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). If the insecurity arises from physical distress, failing strength or old age, he can

likewise find divine reassurance in scores of Scripture passages, such as Philip-  
pians 4:13 and Isaiah 46:4.

Something akin to insecurity often finds its roots in the consciousness of wrongdoing. Psychologists disagree as to terminology here, but many a person's mental health is directly affected by what the Christian knows is consciousness of sin, the "guilt complex." How blessed, then, is the one who knows that his guilt has been removed "as far as the east is from the west" by the work of the Saviour on Calvary! Many may long to leave their past behind and to begin life over again, but only the person who places his trust in Christ can experience a completely new start—the miracle of new birth and the assurance that "there is therefore now no condemnation" for him as a believer in Christ Jesus.

♦ **I**n the whirling pattern of change confronting us on every hand, few people can live a single day without encounter-

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# Plan for *Mental* Peace

ing what the psychologist calls frustration. How we adjust to frustrations is an important index to character.

Psychologists speak of high or low frustration tolerances to denote the degree to which a person can "take it." The one who supinely bends before all problems and conflicts, or shirks facing up to them, preferring to let them go unresolved, is guilty of timidity and fearfulness.

Being thwarted or frustrated should certainly arouse some feeling of being challenged in a normal, healthy individual. Without problem-solving, our lives would be drab and dull, and we would cease to grow in character. Facing difficulty is part of God's method of developing our initiative and resourcefulness. On the positive side, a Christian should face his problems confidently, expecting to solve them with God's constant help.

The Christian should confront a particularly galling frustration squarely, armed with the promises of God. He should study his problem topically and prayerfully in the light of what the Scripture says concerning it. The greater the frustration, the more searching and intense should be his study.

At such a time, one might look upon the Bible as an inverted pyramid, which brings all the weight of its accumulated wisdom to bear on a given point. I once knew a godly pastor who, when confronted with what he thought was a most baffling problem, would undertake to read through the entire Bible, all the time keeping central in his reading the predicament he faced. Invariably he found the answer in this way.

Frustration need not be irksome to a Christian, if he realizes that God may well be trying to teach him the invaluable lesson of patience, if nothing else. "And not only so, but we glory in tribulation also; knowing that tribulation worketh patience" (Rom. 5:3). Again God's answer to some cherished plan may be a simple, "No!"

If we face frustration in our daily lives, while doing what is clearly God's will, we have a whole arsenal of scriptural re-

assurance at our command. The "fear not's" of the Bible are legion, and the Christian is not to cringe or shrink, but to be bold, knowing that God is on his side. Again in Hebrews 4:16 we are invited to come boldly to the throne of grace in order to "find grace to help in time of need." Such advice, intelligently and energetically followed, will go a long way toward banishing frustration and worry.

✦ **SHRINKING** or withdrawing is another manifestation of mental maladjustment. This may find expression in abnormal seclusion, a cringing attitude, or acute feelings of loneliness. The Bible teaches that man was created by God to enjoy companionship, and only a basically maladjusted person prefers constantly to be alone. But today, in spite of unprecedented facilities for recreation and wholesome entertainment, many people withdraw into shells of their own making, shunning the society of others.

In most such cases the void in the lives of those who thus attempt to run away from their problems is an unfilled spiritual need. God made man capable of communing with Him; when no such communion exists, he feels forsaken and alone. Coming to God through faith in Christ, therefore, meets a basic need. The same step usually lays the foundations for satisfying friendship; for if we are led by the Spirit of Christ, we will be interested in others and others will be drawn to us.

A real Christian experience also satisfies the need for a feeling of oneness with some group—the need for what psychiatry calls "group identification." This is true because the instructed Christian has the inner assurance that he is a member not only of a visible church, in which he will usually find worth-while fellowship, but also of the great invisible Church, which knows no class, racial or economic barriers.

In any case, the follower of our Lord



## When Jesus Prayed

RUTH MARGARET GIBBS

When Jesus prayed, the mountain stood in silence  
And choirs of birds forgot their evening song;  
The little grasses bowed their heads before Him,  
As when the wind is passing; all night long  
The voice of Jesus filled the air with wonder,  
In holy fellowship, in words of praise,  
With rise and fall of ecstasy and anguish;  
He felt the needs of those in common ways  
Of sin and burden, and He bore them upward  
On His own lips in earnest, fervent prayer . . .  
The stars came, one by one, across the darkness,  
And men slept on, not knowing He was there . . .

When Jesus prayed, the hosts of evil trembled  
As when a mighty tempest shakes the land,  
And souls that faltered on the brink of ruin  
Cried out to God and felt His guarding hand:  
The weak who wept and thought they were forsaken,  
The strong who wrestled with the nets of greed,  
The hundredth sheep that wandered, torn and bleeding,  
Each follower who sowed the precious seed—  
He called them all by name and bore them upward  
Upon His lips before the Father's throne;  
And angels bent with listening ears around Him,  
When Jesus prayed upon the mount, alone.

## Only the Christian can know this kind of lasting inner peace

has the key to deliverance from real loneliness. Who can feel lonely with the knowledge that God is constantly at his side? His is the assurance of Hebrews 13:5 that "I will never leave thee, nor forsake thee." He knows that "the very hairs of his head are all numbered" (Matt. 10:30). With the psalmist he can exult at the thought of God's omnipresence, knowing that "if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me" (Ps. 139:9, 10). With the indwelling Christ, a believer never need be lonely.

✦ Most of us at one time or another have experienced fear of failure or have been haunted by a sense of incompleteness and inadequacy. So common is this feeling, that the term "inferiority complex" has almost fallen into disrepute because of misuse. Such a sense of inadequacy or fear of failure is an unmistakable manifestation of mental maladjustment.

When a feeling of inability to cope with circumstances gains the upper hand, it inevitably warps the personality. Thus we find some people are almost apologetic for their very existence, making every effort to remain unnoticed. What a travesty of character as compared to God's plan for our lives!

The mature child of God, on the other hand, finds his completeness in Christ. "Ye are complete in him," Paul tells us in Colossians 2:10, speaking of the all-sufficient Saviour. But without Him, any life will have an emptiness which nothing else can fill. Indeed, it is well-nigh impossible to be a growing, well-grounded Christian and still shrink from life and its manifold duties. Throughout the Bible we are commanded to be up and doing, to be diligent in business, to avoid slothfulness in our appointed tasks. We are to perform the job at hand faithfully, leaving the results to God, who gives the increase.

✦ FINALLY, there is that sense of futility, experienced by so many, the "what's-the-use?" or "so-what?" attitude. This should not be a problem to the Christian, who rests in the fact that God has a definite plan for his life. In the divine scheme of things, each of us has an individual work to do. At times it may seem that our particular role was not written in life's drama. But it is there, and it is only for us to find it, first by receiving Christ, then by following where He leads.

Sometimes when we contemplate the billions of people on this earth, and the expanse of the universe, we feel an overwhelming sense of unimportance. But God's Word assures us that He is interested in the infinitely small as well as the planets and stars. He who made

the suns of our boundless universe, also made the tiny atom. Christ tells us that God watches the sparrow's fall (Matt. 10:29; Luke 12:6). This same divine gaze follows the circling planets in their orbits, the fiery path of a blazing comet, or the wake of a gentle breeze on a hot summer day.

In all this God moves with purpose. He matches individuals with situations. Each person's talents and abilities have their place in God's great program (Matt. 25:14-30). When we conceive of life in these terms, all sense of futility should disappear.

It should be noted that in the case of each of these manifestations of maladjustment—insecurity, frustration, shrinking or withdrawing, fear of failure and sense of futility—the individual centers his thoughts on himself or his problems. The Christian, on the other hand, by experience and teaching, is led to look in faith to God. Thus his mind is turned away from himself and his troubles unto God who provides the help he needs.

Human needs in themselves are regarded as of basic importance in psychology today. When needs are not met, tensions inevitably arise—often without the maladjusted individual being aware of the need from which those tensions come. What the Bible speaks of as "growing in grace" is God's provision for the basic spiritual needs of every Christian.

✦ GREAT as is the debt of society as a whole today to psychiatrists, clinical psychologists and mental hygienists generally, these specialists are often powerless to effect lasting cures in some mental sufferers. In some treated cases relapses occur, which leave the patient in a condition worse than the primary disorder. For many of these, faith in Christ might well provide the help they seek.

While the present approach to treatment of mind and body as a functional

unit represents a tremendous forward step, the psychologist or psychiatrist who neglects to point his patients to faith in God is guilty of real negligence. This is true since he is not using all available and proved methods of achieving permanent recovery—a cardinal tenet of medical practice. Many books which attempt to provide self-help for the troubled individual without reference to God's way of mental peace, likewise fall far short of what might be expected.

Most Christians will find the key to such need as we may have in the peace and joy which are ours in Christ. The apostle Paul, a prisoner under guard in Rome, was nevertheless able to write to the Philippians: "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). God wants His children to rejoice, and this we have ample reason for doing. There is scant room for mental depression in God's plan for His followers' lives.

If the need of the individual is such, however, that the advice of a trained expert in the ills of the human mind (psychiatrist or clinical psychologist) is manifestly required, let one be chosen with care. Especially should the individual make sure that the one to whom he goes has a Christian attitude and seeks to point his patients to faith in Christ.

The average man or woman who recognizes tendencies toward depression and worry, however, should first make sure that he is in truth a Christian, trusting in Christ for his salvation (John 3:14-18; Acts 16:31; I John 5:11, 12). Then, having satisfied his mind on this point, he should live in Christ and for Christ, devoting at least an hour a day to Bible reading and study, memorizing passages like Joshua 1:5-9, and steeping his mind in God's Word. He will soon discover that the Christian life, if honestly pursued, is indeed God's divine plan for mental peace. THE END



### Memory of Mother

GILBERT H. ROGERS

There is a tender memory which still is fresh and clear;  
It is the one of that old home and you, our mother dear.

We still can see you bending down to dry our childish tears,  
Or standing by our beds at night to quiet foolish fears.

How patiently you taught us all to work and serve and live,  
And in the stewardship of life a strict account to give;

And through it all we sensed that you were close to God above,  
That you knew joy and peace because you trusted in His love.

Today across the changing years our thoughts all homeward flow,  
And turn with prayers of gratitude, to memories aglow;

And central in those memories one vision we see clear,

Of one for whom our love still grows with every passing year.

Billy Bangle finds out the hard way about

# The Right Friends

By Aunt Theresa

## A Billy and Patty Bangle Story

(All rights reserved)

**B**UT, Mom, you always say I'm to be nice to all the fellows," said Billy Bangle, "and now you tell me you don't want me to play with Jerry."

"I didn't say I didn't want you to play with Jerry," replied Mother Bangle. "I think you should include him in your games, when he's willing to play your games with you. But he doesn't use nice language and he's saucy to his folks. He's skipped school several times, too. It's hard to trust a boy like that. I don't think he's a good companion for you."

"You just want me to be a sissy," said Billy Bangle.

"No, I want you to be a manly Christian boy," replied Mother Bangle, "and I don't think you can be if you spend too much time with a boy who never goes to Sunday school and who makes fun of your Bible reading and praying, as I've heard Jerry do."

Billy Bangle didn't say anything, but he had made up his mind that he wasn't going to give up Jerry as a friend. Jerry was funny. He remembered jokes he read in the comic books. Jerry was clever. He knew things about men who had broken out of jail and had done lots of things that made Billy shiver when he heard them. Jerry often told Billy not to pay so much attention to his parents.

"Listen, kid," he would say, "your old man and woman are not so smart as you think they are. They don't know it all."

The first time Jerry said that about his folks and called his mother and dad "the old man and woman," Billy didn't like it a bit. But after a while he didn't seem to notice. Then he began to believe a little bit that maybe Mother and Daddy Bangle weren't so smart after all.

Jerry smoked cigarettes, and once he teased Billy Bangle into taking one, too. Billy felt very bad about that; and the next time Jerry wanted him to smoke and he wouldn't do it, Jerry reached over and touched Billy's hand with his lighted cigarette and said, "Wha's the matter? Scared of hot stuff, kid?" Jerry was mean.

Oh, if Billy Bangle had listened to Mother Bangle's warning about Jerry! But he didn't. Jerry was a big, swagger-



"Oh, yes, you did!" said the policeman. "You just admitted before all these witnesses that you had on gloves when you stole the watch." Lambert

ing, loud-mouthed boy. He was then Billy Bangle's idea of a hero.

✦ ONE day after school Jerry and Billy walked over to Main Street to McCoy's hardware store to buy some thumbtacks. Billy had several swimming and track medals he had won at school and at camp. He was going to put them up on a bulletin board he and his dad had made. While he was buying the thumbtacks, Jerry walked around the store looking at things.

It wasn't until they were crossing the alley at Elm Street that Jerry said in a low voice, "Come on down this alley; I want to show you something keen." Billy sidled down the alley with Jerry. When they were in the shelter of one of the garages, Jerry glanced around to see that no one was looking, then he reached into his pocket and took out a shiny chrome flashlight.

"Oh, boy, is that a beauty!" said Billy. "Where'd you get it, Jerry?"

"At McCoy's," replied Jerry.

"I didn't see you buy anything," said Billy.

"Of course you didn't. Dumb people pay for things. Smart people get things for nothing," said Jerry. And he added, "I'm smart. I went in a store and got myself a flashlight for nothing. You're dumb—you went in and got a box of thumbtacks and came out without fifteen cents."

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Aunt Theresa Worman is especially well known to listeners of Moody Bible Institute radio station WMBI, over which she presents the KYB (Know Your Bible) Club broadcast and other children's programs. She is the author and compiler of a dozen story books for children, latest of which is *At the Bangles' House*, recently released by Moody Press. The above story is taken from the book and used by permission of the publisher.

May, 1953



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"But it's stealing to take something that doesn't belong to you," insisted Billy.

"Stealing? What do I care as long as I don't get caught?" replied Jerry. "And don't worry, I'll never get caught."

"Maybe somebody saw you and will tell Mr. McCoy, and he'll have the police after you. Anyway, the Bible says—" began Billy.

"Don't tell me what the Bible says. I know what it says. My grandmother told me, 'Thou shalt not steal.' But I'm not believing the old Bible. And listen, kid, don't you squeal. Don't you tell anybody I took this flashlight, see?" Jerry had a glint in his eye as he said this. Billy was almost afraid of him when he acted like that.

Billy never knew how it happened, but three times after that Jerry stole things from stores they were in. Then Jerry began using Billy. He'd give Billy a little money to buy something, so that the clerk would be busy while he stole something. Billy knew it wasn't right, but Jerry seemed to make him do things he didn't want to do.

♦ ONE afternoon Billy was called to the principal's office. He wasn't afraid, for he had always been trusted by the teachers and he thought the principal wanted him to run an errand for him. But when he walked into the office, there were Jerry, Jerry's mother, and a policeman. Billy's mother and father were there, too. Billy was more scared than he had ever been in his life. Mother was trying to get his eye, but somehow Billy couldn't look right at her. He couldn't look right at Dad, either.

Billy heard the big Irish policeman say, "Sure, and it's with my own eyes I seen them. The two boys walked right into Mr. Towner's store. He called me right after they left and said he missed a ten dollar watch."

"What do you know about this, Jerry Collins?" asked the principal.

"Well, I don't like to tell on a pal," said Jerry, without batting an eye, "but Billy took it."

Daddy Bangle looked as though someone had hit him. Mother Bangle began to cry softly. Billy was so surprised he couldn't say a word for a minute, and then he said, "Dad, I didn't. Honest I didn't."

"You're a sniveling little liar," shouted Jerry. "You've stolen lots of things. That watch is right in your desk and you know it is."

"Billy's record is good in this school," said the principal. "I shall be very shocked if what you say is true, Jerry."

Billy Bangle burst into tears and threw himself in his father's arms. "Dad, Jerry gave me a box to put in my desk after lunch today. It must be the watch. But honest, Dad, I didn't take it—I didn't—I didn't!" Billy was almost hysterical.

"Quiet down, son," said his father, calmly. "I don't believe you took the watch."

Mother Bangle put her hand on his shoulder and said, "I know you didn't, Billy. I know you wouldn't steal."

"But the others won't believe me, and they'll put me in jail and—and," sobbed Billy.

"Don't you be worrying yourself, sonny, if you're innocent. It will be easy enough to know who took the watch 'cause his fingerprints will be on it," said the policeman.

"No, they won't 'cause I had gloves—" Jerry stopped in the middle of his sentence.

"You what, young man?" asked the policeman.

"I didn't say anything," said Jerry.

"Oh, yes, you did," said the policeman.

"You just admitted in the presence of all these witnesses that you had on gloves when you stole the watch at Towner's store. Come along with me."

Jerry didn't look much like a hero as he walked out of the principal's office with the policeman. He'd never be a hero to Billy again, and neither would anyone like Jerry ever impress him again.

"I'm sorry, really, Mom," said Billy on the way home in the car. "I wish I had listened to you and not monkeyed around with Jerry."

"It's all right, Billy," said Mother Bangle. "I'm sure you've learned a lesson you will never forget."

"Boy, I knew Jerry stole things, but I didn't think he'd lie about me. He told me lots of times he liked me," said Billy.

"A boy that will steal will do anything, Billy. There is no such thing as honor among thieves. Remember that," said Daddy Bangle.

Dad had a nice long talk with Billy that night after Billy had his shower and had put on his pajamas. Dad read to him some verses from the First Psalm. He put "boy" in the place of "man." "Blessed is the boy that walketh not in the counsel of the ungodly."

Billy and Daddy Bangle knelt down in Billy's room and Billy told God how sorry he was for not paying attention to his mother. He promised God that he would be careful in choosing playmates. Billy felt good inside after he'd done that. He felt clean inside just as he felt clean outside when he had rubbed soap all over himself and stood under the shower, letting the water pour over his head and body. The "water" of the Word of God had fallen in and over his heart and made it clean.

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Moody Monthly

# In the Study

By WILBUR M. SMITH



Dr. Smith

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## Religion in the White House

AT no ceremonies relating to the inauguration of a President of this country in the twentieth century, or at least since the days of Theodore Roosevelt, have there been as many sincere references to the need for faith in God, and reports of such frequent attendance upon church, as in the recent one of President Dwight D. Eisenhower. A complete report is to be found, for example, in the *New York Times* for Wednesday morning, January 21, beginning on the first page and continued on pages 18 and 19.

Column one on page 18 is headed, "Eisenhower Aides Join Him at Church—Officials' Families Also Attend Services Prior to Inauguration." On the same page, a report from a meeting of the Board of Missions and Church Extension of the Methodist Church is entitled, "Methodists Urge Spiritual Revivals." The first column on page 19 carries the heading, "Eisenhower Takes Oath on Two Bibles"—these two Bibles being the one used by George Washington at the first inauguration, and Mr. Eisenhower's own copy of the Scriptures. It was on this occasion that the President offered, unscheduled, his own prayer.

As we all know, on the following Sunday, after being baptized, he with Mrs. Eisenhower united with the National Presbyterian Church. In the *New York Times* for February 2 is an article reporting the President's participation in a half-hour interfaith religious program, broadcast and televised, to mark the beginning of the Back to God Campaign promoted by leaders of the American Legion. At the time I am writing this, the newspapers bring word that Mr. Eisenhower has just attended the famous morning prayer meeting of senators and representatives.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 750M, Pasadena, Calif.

May, 1953

All this makes a discussion of the religious life of the various Presidents of the United States most apropos. The subject has been one to attract the attention of students for decades. As early as 1834, Harper's published a volume of over four hundred pages, *The Religious Opinions and Character of Washington*, by E. C. McGuire. As far as I know, the only volume now available that attempts to cover this subject comprehensively has just been issued by the W. A. Wilde Company of Boston, *The Presidents—Men of Faith*, by Blis Isely, a work of 285 pages, excellently indexed, with summaries of the careers of each of the Presidents and full-page portraits of each. There are some very interesting, and sometimes amazing facts here. The statement that the earlier Presidents of our country were not, for the most part, members of any church, though often faithful in attendance, is probably true.

Our author points out the fact that James Knox Polk was a descendant of John Knox, the great Scotch Presbyterian, attended the Presbyterian Church in Columbia, Tenn., and had a genuine conversion under the preaching of a noted evangelist of that day, Mr. McFerrin. James A. Garfield was a member of the Disciples Church and became a lay-preacher, ultimately being ordained and becoming pastor of a church of his denomination. William McKinley "knew well the Bible and knew where to discover appropriate texts. Through his busy life, he always observed Sunday as a holy day." He served on the board of trustees in his church (the Methodist church of Canton, Ohio), and for thirty years was the Sunday school superintendent. Even during his term in Congress, the congregation appointed him to that office in the Sunday school so that he could act when home between sessions. A statement made by William Taft, a Unitarian—as was also Millard Fillmore—is worth noting, "I am a Unitarian. I believe in God. I do not believe in the divinity of Christ."

It has been said that Mr. Eisenhower is the only man who has united with a church after becoming President. This is not quite accurate, for Calvin Coolidge did the same on the Sunday following his inauguration, uniting with the First Congregational Church of Washington. The words of Mr. Coolidge regarding preaching, quoted in this volume, are well worth repeating:

I wouldn't for a minute be critical of the church and its work. But I think most of the clergy today are preaching socialism. None of us knows much about economics, but some preachers seem to know nothing at all. They are apt to study under some half-baked college professor who has never handled a payroll or had any knowledge of practical affairs. I think that the church must preach a new birth, a change of heart, and a change of living. I feel that too often this is not done. I remember a sentence by an old writer to the effect that Jesus Christ never sat in the lobby of the Caesars. In other words, He did not depend on legislation for the advancement of His principles and His kingdom.

Some very interesting facts are brought out here regarding President Eisenhower, especially that his ancestors, in western Germany three hundred years ago, were members of the Brethren, a group of Mennonites, moving to America in the eighteenth century. In 1878 some of the group settled on

farms near Abilene, Kan. The origin of the name of this Kansas town was new to me:

The founders of Abilene were Bible readers. When they named their town, one of their number was selected to open a Bible at random and place his finger on a word without looking. The word he selected is found in the third chapter of the Book of Luke, which mentions the tetrarchy of Abilene.

In connection with President Eisenhower's choice of a church, it ought to be pointed out here that officially there is no Presbyterian church in Washington, D.C., generally understood to be the "Presidents' church" of our nation. The name, the National Presbyterian Church of Washington, was only assumed a few years ago when the First Presbyterian Church and the Church of the Covenant united and took that name. Actually, the New York Avenue Presbyterian Church has been more "the church of the Presidents" than any other in that city. Through the kindness of one in Washington who has given years of study to this subject, it is possible for me to pass on the following interesting and dependable data:

The New York Avenue Church was established in 1859 through the union of the F Street Church, founded in 1803, and the Second Presbyterian Church, established in 1820. President John Quincy Adams had a pew in the Second Church while he was Secretary of State, probably about 1822. He was a Unitarian, but so enjoyed hearing the pastor, Dr. Daniel Baker, preach that he was in regular attendance here to the close of his presidency, even serving as a trustee of the church for several years.

In this same sanctuary, Andrew Jackson had a pew from 1823 to 1830, when he took his membership to the First Presbyterian Church because of an angry dispute with the pastor here over the Peggy O'Neal episode. President Martin Van Buren often attended this church, though he was not a member; President Polk was fairly regular in attendance at the F Street Church; and President Pierce was very faithful to both morning and evening services. President Buchanan had the pew later occupied by Abraham Lincoln, who was very regular in attendance not only on the Lord's Day, but often in the midweek service; and President Andrew Johnson also attended here, but not steadily.

Among the Presbyterian Presidents were Polk, Cleveland, Harrison, Wilson; among the Baptists, Harding and Truman; and among the Episcopalians, Chester Arthur and Franklin Roosevelt. Mr. Hoover\* was a Quaker, and Theodore Roosevelt, a member of the Reformed Church. A paragraph that must have taken considerable time to construct is as follows:

Of thirty-three Presidents, twenty bore Bible names. John was the first name of the two Adamases, Tyler and Coolidge, although Coolidge dropped the John from his name. Jefferson and Wilson were named Thomas; Wilson later dropped the Thomas and was known as Woodrow. Madison, Monroe, Polk, Buchanan and Garfield were christened James. Garfield's second name was Abram, the original version of Abraham, which was Lincoln's name. Jackson and Johnson were named Andrew. Taylor was called Zachary, a frontier spelling of Zechariah. Grant's first name was Hiram and Cleveland's was Stephen, although neither used his first name. The second Harrison was Benjamin, and Harding's middle name was Gamaliel.

Though this volume has genuine value, and stands today unique in its field, it could have been greatly improved upon. For example, much more should have been said regarding John Quincy Adams, sixth President of the United States. Mr. Adams, acknowledged everywhere as the most distinguished of all American citizens of his generation, was a profound Christian, and such a vigorous believer in the importance of religion in national life that on February 19, 1844, he actually presented a resolution to Congress that the Constitution be altered to embrace three amendments including "a clear and explicit acknowledgment of the Sovereign of this universe, as the God of this nation," and "an entire and avowed submission to the Lord Jesus Christ . . . as the ruler of His nation" (see the *Congressional Globe* for this date).

I have rather extensively recorded the Christian life of this notable follower of our Lord in two long articles in *The Presbyterian* for March 16 and March 23, 1944. Two very important volumes relevant to this study the author seems to have missed, *George Washington the Christian*, and *Abraham Lincoln the Christian*, by William J. Johnstone. He could have

\*It is not true that Mr. and Mrs. Herbert Hoover were married by a Catholic priest at Monterey, Calif., because there was no Protestant minister there. There was a minister of the Episcopal Church living in that city, but the priest who performed the ceremony was a special friend of the family, and, so I am told on good authority, came over to the home and read the civil ceremony which was customary at that time.

greatly enriched these pages by incorporating some of this material.

The bibliography is quite inadequate. Among many volumes pertaining to the faith of Abraham Lincoln which should have been added are the following: *The Faith of Abraham Lincoln*, by D. Raymond Taggart; *Was Abraham Lincoln an Infidel?* by Carl T. Wettstein; and a more recent volume (1949), *Lincoln and the Bible*, by the distinguished preacher of Pittsburgh, Dr. Clarence Edward Macartney.

The most regrettable feature of this book is that the author seems strangely reluctant to allow any of the Presidents to give a clear testimony to the Lord Jesus Christ as Saviour. It would seem that the only major work on the subject of the religious faith of our Presidents is either not known to the writer of this volume, or has been ignored. I refer to a volume which, though published as late as 1932, is almost impossible to come upon, and to which I have not seen one single reference in any historical work, though it is a work of major importance crowded with scores of items not mentioned in any other literature of this general theme. This book is *Religious Background of the White House*, by Vernon B. Hampton, published by the now extinct Christopher Publishing House of Boston. This is a work of over four hundred pages, with good bibliographies and a superb index. Instead of arranging his chapters according to Presidents, the author gives thorough attention to such subjects as the following: "The Theoretical Absence of Religious Qualifications for the Presidency," "From Parsonage to the White House," "The Journey of Five Presidents," "Seven Parsonage-Reared First Ladies," "Religious Upbringing of Other Presidents," "Sunday and Church Attendance of the Presidents," "Presidents and the Bible."

From this book I would like to give three quotations, of a far more vital nature than those we find in Mr. Isely's volume. While Woodrow Wilson was still President, in fact, while the Congress of Versailles was in progress, in an address delivered in Raleigh, N.C., in February, 1919, in honor of Stonewall Jackson, he uttered this significant sentence: "I do not understand how any man can approach the discharge of the duties of life without faith in the Lord Jesus Christ." In the chapter on William McKinley is a passage concerning his conversion, which I would like to use in its entirety.

At fourteen he was converted after the Methodist fashion. It was while his parents were living at Poland, Ohio, that William McKinley attended evangelistic services in the Methodist Episcopal Church. One night a number of students were present, and to their surprise, young McKinley arose and asked for the prayers of Christian people. "My friends, pray for me," he asked, "for I believe religion to be the best thing in all the world."

A clear picture of this event is seen in the description given by the pastor, the Rev. Aaron D. Morton: "I remember the evening well. The congregation that night was small, although prior to this night there had been many largely attended meetings. William McKinley had been present at all of them. That evening he sat about the middle of the church. At my request for those to stand who wished to express a desire to become Christians, he arose and calmly said, 'I have done my duty; I have sinned; I want to be a Christian; I believe religion to be the best thing in all the world and I give myself to the Saviour who has done so much for me.' A few evenings afterward, he said, 'I have found the pearl of great price.'"

Some time after Mr. Coolidge's term as President of the United States, he wrote a series of newspaper articles for syndication. On the Saturday before Easter, April 4, 1931, he wrote:

Tomorrow will be Easter Sunday. In every quarter of the globe it will be observed in memory of a risen Saviour. So far reaching has been this event, so wide has become the realm of Christendom, that it would be difficult to find anywhere on earth a human being whose life has not been modified in some degree by the influence of the Christian religion. Outside the teachings of religion there is no answer to the problems of life."

## An Amazing Address Given on the Jerusalem Radio

ON September 14, 1952, Mr. Daniel Zion gave a message on KOL Israel, which is the Israel radio, originating in Jerusalem. The address was of such significance that I am quoting it here in its entirety, from the periodical, *Jerusalem*, issued in London. Of course the broadcast had tremendous



repercussions, with some of the Jewish papers carrying bitterly critical notices of it. Mr. Zion may never again have access to that radio network, but the message has been given.

#### "My Brothers and Sisters in the Messiah:

"More than twenty years ago I had the first opportunity of reading the New Testament. It influenced me deeply. That the morals were intelligent which Jesus the Messiah preached, was the beginning of my belief in Him. I began to speak of it in a small circle in Bulgaria. I always regretted and complained that the rabbis have estranged Him to the community of Israel. For Jesus the Messiah did nothing but good to the Jewish people; He called them to penitence, proclaimed the kingdom of God and divine love, a love toward all men, even one's enemies. Often He repeated that He had come to do the will of His Father in heaven. To our deepest regret we have had to pay a heavy price for the sin of not accepting the Messiah, which we have endured for two thousand years.

"But it must be said in truth that my position as a rabbi did not allow me at once to come openly before the world in order to spread this truth, until God, in His great mercy, had labored in me to liberate me from rabbinism. He brought me into this country of Israel, and although I was nominated as a rabbi at Jaffa, I refused, by the order of God, to accept this position. Instead, He sent me to Jerusalem to isolate me for a whole month with fasting, prayer and supplication. It was then that I asked God to show me the right way, and the Eternal heard my prayer. On the first of the month of Shebat 5710 (spring, 1950), the Holy Spirit came upon me and showed me that Jesus is indeed the Messiah, who suffered for us, and sacrificed Himself for our sin. A burning fire in my heart gave me no rest, until I had publicly confessed my faith.

"In spite of all difficulties, suffering and persecutions which I met with incessantly, nothing could dissuade me from my faith. On the contrary, God, to whom I have given my heart and to whom I turn in all my needs, has given me the strength and power to continue in this work. He spoke to me the verse in Isaiah 41:10: 'Fear thou not; for I am with thee; yea, be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' By this I understood that a great and important mission has been given to me by the Eternal, which I must accomplish at all costs.

"Do not imagine that I have left Judaism. On the contrary, I have remained Jewish, become more Jewish because *Jesus the Messiah remained Jewish*. I comply with the law, just as Jesus the Messiah complied with it. If you want to know my faith briefly, read I Corinthians 8:5, 6: For though there be that are called gods whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

"I am chagrined that there are several false and superstitious teachings of faith in the world, and that every day the number of sects increases, each of which thinks that truth is with them. This is a danger to faith. My whole aspiration and my desire is that the whole world unite in one true faith. I pray to the Lord of heaven that He may efface and take away these false teachings destroying the true faith.

"May it be His will that *Jesus the Messiah come, to unite the world in one faith*, that everyone be prepared for the Kingdom of the Almighty, in order that the words of Zechariah 14 be fulfilled; and the Lord be King over all the earth through Jesus the Messiah!"

## A New Bible Dictionary

THE famous, now more than a century old, publishing house of Harper and Brothers has in the last few years pushed into the very forefront of publishers of religious literature in our country. They have recently brought out what must be acknowledged in many ways as the most important Bible dictionary in one volume now available in the English language, and the only completely new Bible dictionary to be published in this country in the last fifty years. (The Westminster Bible Dictionary edited by Dr. Gehmann of Princeton is a revision of the much-used and frequently revised work by the late Dr. John Davis, also of Princeton.)

The new *Harper's Bible Dictionary* is a beautifully printed

and bound volume of over eight hundred double-column pages, helpfully illustrated. Many of its articles could not even have been hinted at fifty years ago, so amazing has been our advance in an understanding of the ancient world, our knowledge of ancient cultures, and in the vast explorations of archaeologists in the Near East, in Egypt and Europe. Here is a remarkably good article on the Dead Sea Scrolls, extending to four columns; 1500 words on Nabatea; 600 words on Serabit el-Khadem; 2000 words on Megiddo; 2500 words on Lachish; and, of course, an extended consideration of the Tell el Amarna Tablets. Actually, for archaeological and historical material, it is the only biblical dictionary that can be called up to date. The section on Biblical Archaeology alone occupies fifteen columns. The space given to Jebus and Jerusalem exceeds the length of the article on Jesus Christ.

The editors of this encyclopedic work have, it seems to me, wisely determined to eliminate a great number of biblical proper nouns principally referring to obscure men and women, because the available data for each could only form a line or two of identification, with a Scripture reference, and from generation to generation the material in any encyclopedia for most of these names could not possibly vary. This means, of course, that one must consult some other Bible dictionary if he is investigating these minor characters.

For example, I find that at least *two hundred words* beginning with the letter "a," generally found in a Bible dictionary, are not here at all. Let me list just the first and the last twenty in this group—and my readers can judge how well they know the Bible: Abaddon, Abagtha, Abda, Abdeel, Abdi, Abdiel, Abel-Beth-Maachah, Abel-Meholah, Abialbon, Abiasaph, Abida, Abidan, Abiel, Abiezer, Abiezrite, Abihail, Abihud, Abilene, Abimael, Abinoam, Abiram . . . Avvim, Avvites, Ayyah, Azaliah, Azaz, Azaziah, Azbuk, Azel, Azgad, Aziza, Azmaveth, Aznoth-tabor, Azor, Azriel, Azrikam, Azubah, Azzah, Azzan, Azzur.

The editors are interested more in the customs, daily life, the sociology and the archaeology of biblical times than they are in theological matters. Perhaps we can be grateful for this, because we can depend upon other works for theology—and we had better—and find much in these pages not to be found anywhere else. The article on "Music" embraces approximately 3000 words; "Vine," 2000 words; "Water" and "Weaving," three columns each; "Physician," 1000 words; "Prison," 1000 words; "Pilgrimage," 1200 words; "Hospitality," 1200 words; "Shepherd," three columns; and "Iron," six columns. Under "Dress," 2000 words are devoted to the matter of jewelry, and yet in comparison, the infinitely greater subject of "Salvation" receives less than one-third as much space as the word "Vine." "Melchizedec" is allotted about one-fifteenth as much space as the word "Seal."

The great cities of the ancient world, such as Athens, Rome, and Antioch, are well handled, though possibly too much attention is given to some subjects which seem to be especially favorite with the editors. For example, while Athens is mentioned only once in the Bible with any importance, in the last half of Acts 17, we have here a long article on Athens, a full column on "Stoic," additional sections on the "Agora," on "Aretas," on "Epicurean," and a column on "Zeus."

Recognizing all of its virtues, and grateful for pages that truly illuminate the historical problems of the Old and New Testaments, we must add that the book itself, in its approach to the critical problems of the Old and New Testaments, and in its theology, is extremely liberal; in fact, in places surprisingly so. We are told here that the writing of the historical books of the Old Testament did not begin until 600 B.C.; parts of Isaiah were written in the fifth century, and other portions, chapters 24-27, in the fourth century; and, most amazing of all, Isaiah 33 was written in the second century B.C., in the times of the Maccabees!

Of the tabernacle the editors say, "The disappearance of the tabernacle from the historical sections of the Bible cast doubt on the historicity of the tabernacle as described in the Hexateuch," which they claim was written after the exile. "Priestly writers transferred to the period of the wilderness institutions considered necessary for national rehabilitation, and used the popular figure of Moses as their authority."

Well, if this is true, the authors of this portion of the Word of God were downright deceivers. For over two thousand years the world has believed that there was a tabernacle in the wilderness, and that Moses was there at the time; and if it has taken over two thousand years to discover this to be a

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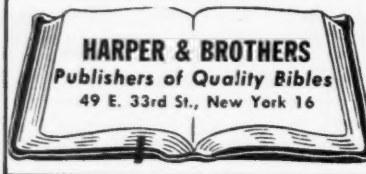
40 And to him they agreed  
and when they had called  
the apostles, and beaten them,  
they commanded that they  
should not speak in the name  
of Jesus, and let them go.  
Pröch'-o-rüs, and Ní'-cá-  
nör, and Tí'-món, and Par-  
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apostles: and when they had

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fraud, the deception was exceedingly  
clever, and the more clever, the more  
diabolical; since sixty generations have  
been misled and misinformed.

Concerning the Book of Daniel we  
read, "Accurate predictions or accurate  
reports of historical events were not ex-  
pected in apocalyptic literature." It is  
interesting to weigh this against the  
statement of the great historian Edward  
Gibbon, no Christian by any measure,  
who, in a letter to a bishop friend of his  
said that the historical statements of the  
latter part of the Book of Daniel were  
so accurate, in the light of later Greek  
and Roman history, that he could not  
believe anyone could foresee events so  
minutely.

On the Book of Revelation we are  
told, "The prophecies of Revelation re-  
mained unfulfilled. The supernatural  
terrors John predicted failed to appear,  
and any idea of a future fulfillment was  
certainly not in John's mind." Many of  
the Bible miracles, especially in the Old  
Testament, according to this work, "may  
be interpreted in the light of magic,  
poetry, psychology, etc. . . . Faith in  
miracles is not primarily a mental at-  
titude toward what is recorded, but a  
spiritual adventure into the release and  
use of divine power."

Whether or not the editors of this  
volume believe in the resurrection, we  
cannot be sure, but from the following  
statement, I would think they wanted it  
known that they would not emphasize  
it: "A group of men and women, over-  
whelmed by the tragedy that had be-  
fallen their Lord became the subject of  
an experience that convinced them that  
He was still alive, still active, still avail-  
able."

The fact that Satan is an individual  
is frequently scoffed at. Regarding Anti-  
christ we read, "The concept of a con-  
flict between the forces of good and evil  
appeared in a very early Babylonian  
myth, became a dominant part of Per-  
sian thought, and made its way into  
Jewish beliefs and Christian doctrines  
concerning the second advent." Inas-  
much as our Lord Himself frequently  
spoke of His return, one wonders if these  
editors actually believe that Babylonian  
mythology had a dominant influence in  
the thinking of the Son of God, whose  
teachings, life, death and resurrection  
have delivered men from superstition,  
mythology, false religions and the wor-  
ship of idols.

We would especially note the following  
statement on the second advent of  
Christ: "He is yet to return in still  
greater power as men surrender more  
completely to His spirit. There will be a  
final consummation in the recognition of  
His universal lordship." This absolutely  
denies the personal second advent of  
our Lord, and here, as in many other  
places, the clear teaching of the New  
Testament, and the creeds held by the  
Christian Church from apostolic days,  
are repudiated.

I cannot read the pages of the new  
*Interpreter's Bible* and of this new and  
attractive biblical dictionary without a  
feeling of sorrow and heavyheartedness,  
knowing that thousands of teachers of  
Sunday school classes, along with many  
ministers, who open the pages of these  
volumes without adequate knowledge by

which they can separate the chaff from  
the wheat, the true from the false, will,  
even unconsciously for a time, lose con-  
fidence in the historicity and dependa-  
bility, and certainly the divine inspira-  
tion of the books that make up the  
Bible; and in passing on these faith-  
destroying verdicts to another genera-  
tion, they will be setting a stage for false  
prophets. Unless a miracle is worked  
from heaven itself with which man has  
nothing whatever to do, the Spirit of  
God will find the same condition exist-  
ing as we find recorded of Christ during  
His ministry on earth, "He could not  
there do many works because of their  
unbelief." "O fools and slow of heart to  
believe all that the prophets have said"  
should be printed in large letters on the  
title page of a work like this.

## Famous Musical Compositions Derived from Bible Passages

SOME time ago I had the privilege of  
corresponding with Professor Mason  
Long, of Pennsylvania State College, who  
at that time was working on the subject  
of the Bible in English Literature. Dur-  
ing our correspondence, he very gracious-  
ly sent me three typed pages listing  
great musical compositions based upon  
various passages of the Bible, prepared  
by a student of his, Miss Eleanor Robin-  
son. I have not seen a similar list in  
any book, and think possibly many of  
my readers who are interested in musical  
works (about which I know absolutely  
nothing) will find this list profitable. The  
material could be worked up into a  
fascinating volume. It is with the kind  
permission of Miss Robinson that I place  
this valuable study before the readers  
of this department.

If one wishes to begin a more careful  
study of these compositions, may I sug-  
gest the stimulating volume, *Joseph  
Haydn, His Art, Times, and Glory*, by  
H. E. Jacob, published in 1950, by Rhine-  
hart and Company of New York City,  
a work of 370 pages with an extensive  
bibliography; and, to name only one  
other, in 1948 the Macmillan Company  
published an exhaustive work (including  
17 pages of bibliography) on one com-  
position alone, the "Messiah" of George  
Friedrich Handel, entitled *Handel's  
Messiah, a Touchstone of Taste*, by  
Robert Manson Myers.

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7. The Deluge—Assmayer
8. The Universal Deluge—Bochsa
9. Noah—Boyce
10. Tower of Babel—Rubenstein
11. Tower of Babel—Franck
12. Abraham—Lindpainter
13. Hagar and Ishmael—Scarlatti
14. Sacrifice of Abram—Scarlatti

Moody Monthly

15. Sacrifice of Abraham—Charpentier
16. Sacrifice of Abraham—Cambini
17. Abraham and Isaac—Carissim
18. Mount Moriah—Bridge
19. Rebecca—Franck
20. Rachel—Lesueur
21. Joseph—Handel
22. Joseph—Mehul

#### Ereodus

23. Israel in Egypt—Handel
24. Moses in Egypt—Rossini
25. Moses—Bruch
26. Miriam's Song of Victory—Schubert
27. Mount Sinai—Meudomm
28. The Israelites in the Desert—  
K. P. E. Bach
29. The promised land—Saint-Saens

#### Joshua

30. Joshua—Handel

#### Judges

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32. Deborah—Lesueur
33. Deborah—Grune
34. Sisera—Caldara
35. Jephtha—Grune
36. Jephtha—Handel
37. Jephtha—Carissimi
38. Jephtha—Meyerbeer
39. Jephtha—Montclair
40. The Vow of Jephtha—Avondano
41. Samson—Rameau
42. Samson and Delilah—Saint-Saens

#### Ruth

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44. Ruth—Cowen
45. Ruth—Georg Schumann

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49. Saul—Gosser
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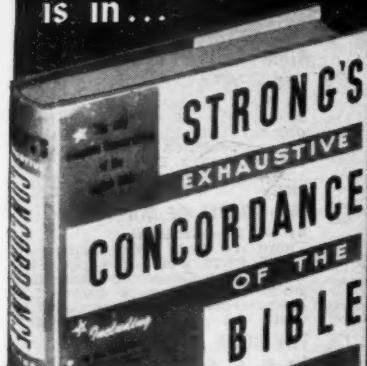
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## Magazine Articles of Major Importance

*Sunday School Times*, January 17, 1953, "The Background and Origin of 'Daily Light,'" by G. H. Turpin.

*The Palestine Exploration Quarterly*, January—April, 1951, "The Cave of Machpelah," by C. F. Arden-Close.

July—October, 1951, "Some Notes on the History of Jericho in the Second Millennium B.C.," by Kathleen M. Kenyon.

January—April, 1952, "Excavations at Jericho, 1952—Interim Report," by Kathleen M. Kenyon.

*Israel Exploration Journal*, Vol. I, 1950-1951, "Caesarea, A Study in the Decline of a Town," by A. Feifenberg, pp. 20-32.

*Scientific American*, December, 1952, "The Oldest Laws," by Samuel M. Kramer. This concerns the clay tablet now in the University of Pennsylvania on which is inscribed the code of Ur-Nammu, who reigned over Sumer and Ur as early as 2050 B.C.

*The Times Literary Supplement*, January 2, 1953, "Epochs in Jewish History." This is an unsigned, scholarly, five-column review of a work recently published in Paris, *Anthologie Juive*, by Edmond Fleg. The review itself is as important as some books on this subject.

*Time*, February 23, 1953, "Pastor v. Presbytery." This brief notice, of less than two columns, brings into the light the most serious problem confronting Protestant churches in America today—pastors in our pulpits who do not believe the great truths of the Christian faith, and admit it. This particular item concerns the situation in the Presbyterian Church of Chapel Hill, N.C.

*Atlantic Monthly*, February, 1953, "Crime Does Pay," by Virgil W. Patterson. The author of this article is the operating director of the Chicago Crime Commission. Every citizen of America who has the future of this country at heart, should read this article. Its revelation of the small number of crimes committed in this country that ever get as far as the record office of our police courts will startle one.

*Journal of Religion*, October, 1952, "Christianity and the Meaning of History," Paul Ricoeur, pp. 242-253. "Three Learned Printers and Their Unsung Contributions to Biblical Scholarship," by Bruce M. Metzger, pp. 254-262.

*Muslim World*, October, 1952, "The Christian Church and Islam Today," by Kenneth Cragg, pp. 277-287.

*Life*, February 23, 1953, "Great Pages from Great Bibles," pp. 76-88. With fascinating illustrations, many in colors. (This issue 5,400,000 copies.)

## The Riches of His Grace

[Continued from page 645]

us to be holy and without blame and we're accepted in the Beloved. The Son bought us, redeemed us, released us, forgave us, and brought us right to His own heart. Why? That you and I might daily enjoy the intimacy of His fellowship.

✦ LET me add a final word about the work of the Spirit of God (vv. 12-14). Whom the Father chose, the Son paid for. Whom the Son paid for, the Spirit of God possessed. The Father and His purpose, and the Son and His work are guaranteed by the Spirit of God in the believer. "On believing ye were sealed with that holy Spirit of promise." God makes a thing sure.

The most astounding thing for a Christian is that the Spirit of God comes in and possesses that which the Son has purchased. In writing to the Corinthians Paul said, "Know ye not that your bodies are the members of Christ?" (I Cor. 6:15). Then in verse 19: "Know ye not that your body is the sanctuary of the Holy Ghost which is in you?"

When we refer to being sealed by the Spirit, that speaks of preservation. When we're born of the Spirit, that speaks of relationship. When we are tied by the Spirit to the body of Christ, that speaks of union. When I come to the fact that our bodies are the sanctuaries of God, that He lives in the Christian, that means that something of the character, the beauty, the very life of God are being made manifest in you and me.

Moody Monthly

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May,

When I see what God has done—blessed me with every spiritual blessing in the heavens in Christ, chosen me to be holy without blame before Him, determined me to be His son, accepted in the Beloved, redeemed, forgiven, having an inheritance, brought into His own heart for the revelation of His own purposes and plans, sealed by the Spirit unto the day of redemption—there's only one thing I can do, and that is to turn everything over to Him.

It is not a question of, Will I do this for God? Will I do that for God? Will I go here for God? Will I go there for Him? The desire of the heart is to do anything, to go anywhere, for God. With God in my body, I become His channel of expression.

No wonder in John 21 the Lord Jesus said to Peter, "Peter, do you love me more than these?" He was saying in effect, "Peter, all I ask is, Am I first in your affections?"

Is He first in your affections? When I think of what He has done, and what He is doing now, and will do tomorrow and tomorrow; when I think of my responsibility to those wonderful riches of glory, there's only one thing I can do. He's given all for me; the least I can do, the least you can do, is to give all to Him. Have you done that?

*"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Shall have my soul, my life, my all."*

THE END

## Vacations That Build Sunday Schools

[Continued from page 649]

attend the Sunday School Conference at reduced cost. Realizing that many of these workers receive few of the benefits of fellowship and group study while laboring in impoverished fields, the Mount Hermon Association, led by missionary-hearted board member Dunbar Keith, has arranged for \$25 scholarships for applicants who qualify, the amount to be applied toward the cost of attending the Sunday School Week.

Home missionaries, some from as far away as Alaska and Canada, have rejoiced in the benefits of these "refresher courses." The conference hopefully looks forward to the time when a dormitory may be erected particularly for missionaries' use.

But in a sense, nearly everyone who comes to the Mount Hermon Sunday School Conference might be called a home missionary—young people, older laymen and women, and full-time workers. For experience shows that almost without exception each one will return inspired and equipped to be a better, more effective Christian worker.

THE END

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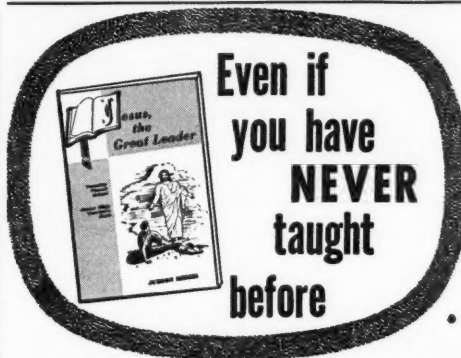
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Four Mohammedans were among the converts of a fruitful nineteen day Youth for Christ campaign in Calcutta, India, with Dr. Bob Pierce. They were later baptized by a local pastor.



Dr. Herbert Pugmire addresses capacity crowd during Youth for Christ rally in the People's Church, Toronto. Dr. Pugmire is pastor of the Galilean Baptist Church, Dallas, Tex.



Mexican pastors on platform of First Methodist Church, Chihuahua, Mexico, with Evangelist Hyman Appelman (4th from left). City-wide campaign resulted in large number of conversions.

## NEWS of Conferences and Campaigns

LARGE throngs, aggregating approximately 70,000 persons, attended the six weeks' evangelistic campaign headed by Hyman Appelman in the Republic of Mexico, Jan. 28-Mar. 8.

Half of the campaign, sponsored by the Ministerial Alliances of Mexico, took place in Mexico City. Other services were held in Monterrey, Torreon, Chihuahua, and Puebla. All-night prayer meetings featured a strong prayer effort in support of the campaign.

A large number of first-time decisions for Christ were reported, the vast majority of which represented persons thirty years of age or older. Nelson Velasco, secretary of Evangelism for the Methodist Church of Mexico, served as song leader and director of the personal workers team. Luis Torres, native pastor, was chairman of the campaign committee.

R. W. Taubenheim, pastor of the First Evangelical Congregational Church, Akron, Ohio, reports fruitful meetings with Evangelist Ralph M. Davidson, of Coffeyville, Kan., Feb. 23-Mar. 8.

"The attendance and enthusiasm were very good from the start," Taubenheim

### EVANGELISM

William Boyle, Editor

stated. "The Word was preached, and as a result souls were saved and others offered themselves to the Lord in service. A dozen or more expressed a desire to unite with our church. We praise the Lord for all of these evidences of His blessings."

"As a result of our statement that only one out of 500,000 are saved after the age of sixty-five, an aged couple were convicted and gloriously saved during our meetings in the New Kingston, Pa., Evangelical United Brethren Church," report Evangelist and Mrs. O. W. Stucky.

"The Lord gave us many victories," continued Mr. Stucky. "Many were reconciled to God, and more than 10,000 Bible chapters were read by members and friends of the church during the two weeks. In addition, over one hundred signed Bible reading covenant cards, which are set up to take them through the Bible in one year," he concluded.

The Stucky team also reported a successful crusade in the First Baptist Church of Hobart, Ind., where Kenneth J. McQuere is pastor. Several decisions for Christ were recorded during the campaign, which closed March 1.

A blessed time of revival in the First Baptist Church, Powell, Wyo., with Evan-

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

Moody Monthly





Clarence M. Keen, former pastor of the Trinity Baptist Church, Pasadena, Calif., has resigned his position to go into the Bible teaching field. Keen was graduated from Moody Bible Institute in 1918 and has served in the pastorate for about thirty years. Mrs. Keen, a gospel soloist, will accompany her husband in their new field.

gelist Eddie Wagner was experienced in February, according to Pastor Joe Wiens.

"Tears of repentance on the part of Christians were evident, and personal confessions of wrongs done one another were offered and received in fine spirit. In addition, several special nights, such as Family Night and Sunday School Night, added to the interest and success of the campaign. The work of Song Leader Jim Stoutenborough was also outstanding. We thank God for the experience," Mr. Wiens concluded.

A summary of the previous night's message was printed in the Zanesville, Ohio, newspaper each day during special meetings in February at the First Baptist Church with Evangelist John Carrara. Howard Rodebaugh is pastor of the Zanesville church. Attendance was good, and several converts were reported.

Carrara next ministered to members and friends of the Emmanuel Baptist Church, Dayton, Ohio, where James Jeremiah is pastor. First time decisions for Christ were recorded in nearly every service.

Evangelist Bob Oughton and Song Leader Ray Orahod teamed up for special services at the Farmer City Baptist Church, Farmer City Ill., where Kenneth Blankenship is pastor. Souls were saved and several family altars established.

During February Oughton showed "Twice Convicted," the film life-story of Dr. Fred Garland. In March, Oughton and Orahod ministered in the Baptist Temple Church, St. Louis, Mo., where Alfred Brown is pastor. A pastor's appreci-

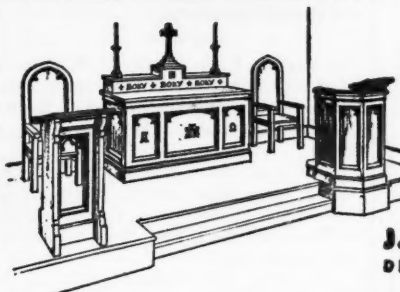
See Bible conference listings on page 668

ation Day was held on the final Sunday, resulting in the Sunday school attendance being nearly doubled.

A thirteen day revival meeting in the First Baptist Church, St. John, Kan.,

May, 1953

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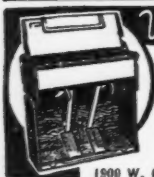
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with Evangelist J. Oscar Wells, was reported as one of the most fruitful in several years by Pastor Edward S. Freeland.

Visitation, along soul-winning lines, played an important part in the success of the campaign. Many decisions were recorded, including conversions, and baptism. Eight adults were received into the church membership.

Evangelist F. A. Wirth, of Petersburg, Ill. reports a successful two-weeks' campaign in the Pinkneyville, Ill. Baptist Church, Feb. 15-27. William Hoit is pastor.

The crowds were consistently good, and people came from many communities. One of the converts was a man visiting his family during a leave from a tuberculosis sanitarium.

The Word of Life Fellowship, Inc., of New York City, under the direction of Jack Wyrzten, reports an extensive ten-months' evangelistic campaign in all six New England states. A large number of conversions and consecrations have been recorded in the first four months.

County and city-wide rallies have been held nearly every night, and in addition, Wyrzten has had many doors of opportunity opened in various high school and college assemblies, and service clubs during the day.

Evangelist Max Cohn, of Winona Lake, Ind., personally baptized a Jewess in the Earlington Heights Baptist Church, Miami, Fla., following her confession of Christ as Messiah, during special evangelistic meetings.

J. T. Roper is pastor of the Miami church.

The historical city of Hastings, site of the famous battle involving William the Conqueror's invasion of Britain in 1066, was the center of a gigantic revival effort led by Eric Hutchings, vice-president of Youth for Christ, International.

Forty-three neighborhood churches cooperated in the two-weeks' "Hour of Revival Campaign," which was held in the downtown White Rock Theatre building. Two daily prayer meetings, three entire nights and one whole day of prayer prepared the way for what was described as "an unprecedented outpouring of the Holy Spirit in this region."

"Revival hit the district in such a way that souls sought Christ in the shops, restaurants, schools, hospitals, churches and even in the streets," Hutchings reported. "So intense was the conviction of sin that anxious souls knelt in the streets crying to God for mercy. Workers knelt with them at the edge of the sidewalks in the thronged streets of the center of town. Even the mayor reported that the whole town was now talking about God."

Waitresses in hotels discussed in kitchens the merits of Christ against some of the modern "isms." Some had never before been to a place of worship. Doormen and theatre officials listened intently to the continuous conversation concerning eternal matters.

Many clergymen reported signs of revival in local parishes. A deepening fellowship among the various denomina-

tions was noted. As the reaping continued, their prayer was that the revival might spread throughout the whole of southern England.

The new Junior Fair building, on the fairgrounds, Marietta, Ohio, was the site of a fruitful month-long campaign with the Rainbow Evangelistic Party, Feb. 1-Mar. 1. Sponsored by the Christian Laymen's Association, the affair marked the second united evangelistic effort in Marietta in many years.

Following this, the team, consisting of Tom Presnell, evangelist; Sam Hood, instrumentalist; and Erik Ahlquist, song leader and chalk artist, ministered in the Hopedale, Ill., Presbyterian Church, Mar. 8-22.

Vern Trueblood, pastor of the Hopedale church, reported a time of real spiritual blessing during and following the campaign, which was well attended throughout. A feature of the Rainbow team is the large transport van which carries a nine-foot Baldwin concert grand piano, Hammond organ, vibratone, and other miscellaneous equipment.

The work of the church was generally revived during a special evangelistic campaign in the First Baptist Church, New Orleans, La., with Eddie Martin, of Lancaster, Pa.

Dr. J. D. Grey, pastor of the church, and president of the Southern Baptist Convention, described the meetings as the most profitable in his thirteen years in New Orleans.

## FUTURE ENGAGEMENTS

Wes Auger: May 5-17, First Baptist Church, Spring Valley, Minn.; May 19-31, Central Baptist Church, East Chicago, Ind.; June 2-14, South Baptist Church, Flint, Mich.

Alvin O. Carlson: May 1-10, Post Falls, Idaho; May 11-17, Presbyterian Church, Coeur d'Alene, Idaho; May 24-27, rallies, Superior, Wis.; June 7-21, First Congregational Church, Alma, Neb.

John Carrara: May 5-17, First Baptist Church, Worthington, Minn.; May 20-31, Washington Ave. Baptist Church, Ludington, Mich.; July 20-23, Highland Lakes Bible Conference, Highland Lakes, N.Y.

Max Cohn: May 4-17, Second Baptist Church, Valier, Ill.; May 18-31, 1928 Leland Road, Port Huron, Mich.; June 8-21, First Hebrew Christian Synagogue, Minneapolis, Minn.

Elton W. Crowell: May 11-16, one-night meetings, Iowa and Nebraska; May 17-24, Arnold, Neb.

Curt Emmons: Apr. 29-May 10, LaSalle Baptist Church, Louisville, Ky.; May 13-24, Maple Grove Bible Church, Lansing, Mich.

Charles E. Gray: May 5-17, Presbyterian Church, Manchester, Ky.; June 2-14, Assyria Gospel Church, Bellevue, Mich.; June 16-17, Maranatha Bible Church, Marion, Ohio.

Norman B. Harrison: Apr. 4-19, West Indies Mission, Dominican Republic, Haiti.

R. I. Humbert: Apr. 11-12, Bryan University, Dayton, Tenn.; Apr. 13-16, Southeastern Bible College, Birmingham, Ala.; Apr. 17, Christian Missionary Alliance, Birmingham, Ala.; Apr. 19-23, Calvary Baptist Church, Athens, Ga.; Apr. 24, Toccoa Falls Institute, Toccoa Falls, Ga.; Apr. 25, Youth for Christ, Salisbury, N.C.; Apr. 29-May 1, Barnhart Community Church, Stewartsville, Va.; May 3-8, Anderson Street Church, Bristol, Tenn.; May 10-15, Calvary Baptist Church, Canton, Ohio; June 7-11, Winterset, Ohio; June 14, Grace Brethren Church, Altoona, Pa.

John J. Lanting: May 2-7, I.F.C.A. National Convention, Terre Haute, Ind.; May 24-31, First Baptist Church, Baraboo, Wis.

Harry McCormick Lintz: May 6, Southern Baptist Church, Houston, Tex.; May 10, First Baptist Church, Huntington Park, Calif.

The Nelsons: May 3-10, Burgess Ave. Evangelical U.B. Church, Columbus, Ohio; May 19-31, Evangelical U.B. Church, Jeffersonville, Ind.; June 2-14, Fox Valley Gospel Center, Aurora, Ill.; June 30-July 12, Wellston Camp Meeting, Wellston, Ohio; July 21-Aug. 2, Stoutsville Camp Meeting, Stoutsville, Ohio.

G. W. Otteson: Apr. 7-19, Covenant Church, Evanston, Ill.; Apr. 26-May 10, First Covenant Church, Denver, Colo.; May 19-31, Covenant Church, Manistee, Mich.; June 2-28, Youth Camp, Cromwell, Conn.; July 7-19, union tent meetings, Austin, Chicago, Ill.; July 25-Aug. 1, Youth Camp, Gotha, Fla.

Mr. and Mrs. Lester C. Place: Apr. 28-May 3,

Moody Monthly

Keokuk Gospel Center, Keokuk, Iowa; May 5, Bonner Springs Baptist Church, Bonner Springs, Kan.; May 6, Seward Ave. Baptist Church, Topeka, Kan.; May 7, College Baptist Church, Manhattan, Kan.; May 8, First Baptist Church, Neodesha, Kan.; May 10, First Baptist Church, Wilson, Kan.; May 11, Mennonite Church, Dorrance, Kan.; May 12-17, First Baptist Church, Oswego, Kan.; May 19-24, Faith Bible Church, Elk City, Kan.; May 26-31, Faith Bible Church, Ottawa, Kan.; June 2-7, Salina Bible Church, Salina, Kan.; June 9-14, Salem Mission Covenant Church, Pennock, Minn.; June 16-21, Lewis Lake Mission Covenant Church, Ogilvie, Minn.; June 23-28, Lamson Evangelical Free Church, Dassel, Minn.; June 30, First Baptist Church, Luverne, Minn.

**John Poorter:** Apr. 5, Christian and Missionary Alliance, Chicago, Ill.; Apr. 20-26, Central Baptist Seminary, Toronto, Can.; Apr. 28-May 3, Park St. Church, Boston, Mass.; May 6-13, Evangelical Free Church, Rockford, Ill.; May 17-24, Peoples Church, Toronto, Can.; June 28-July 3, Blue Water Bible Conference, Wallaceburg, Ont., Can.

**Paul B. Smith:** May 16-22, Carrubbers Close Mission, Glasgow, Scotland; May 23-June 4, Tent Hall, Glasgow; June 7-17, city campaign, Belfast, Ireland; June 20-26, Youth for Christ, Liverpool, England; June 28-July 3, Gabalfa Baptist Church, Cardiff, Wales; July 5, Central Baptist Church, London, England; July 8-10, Russian Church, Paris, France; July 12-14, Russian Church, Brussels, Bel.

**John J. VanGorder:** April 26-May 3, Calvary Baptist Church, Bellefontaine, Ohio; May 17-24, Cross Tabernacle, Huntington, W. Va.; June 1-7, People's Church, Uniontown, Pa.; June 8-14, Scottdale, Pa.; July 12-Aug. 2, Faith Tabernacle, Hendersonville, N. C.

**Eddie Wagner:** May 31-June 14, city-wide union revival, Greensburg, Pa.

### Moody Extension Staff

**James R. Calhoun:** Apr. 5-12, Southside Baptist Church, Elmira, N.Y.; Apr. 14-19, Gospel Mission, Sloan, Pa.; Apr. 22-May 3, Euzaa Congregational Church, Steamboat Springs, Colo.; May 10-24, "The Old North Church," Canfield, Ohio; June 2-7, Calvary Baptist Church, Jersey Shore, Pa.

### Student Teams

**Melody-Aires:** May 2, Chicagoland Youth for Christ, Chicago, Ill.; May 3, Immanuel Mission Covenant Church, Chicago, Ill.; May 17, Church of Glenwood, Glenwood, Ill.

## It Happened at Bible Conference

[Continued from page 641]

themselves of the great spiritual opportunity of attending Bible conferences."



Air view showing part of Highland Lake Bible Conference's nearly 1,200 feet of lake front.

ONE of the East's many flourishing Bible conferences is at Highland Lake, N.Y., one hundred miles west of New York City and only a few miles from the Pennsylvania border.

Situated between two mountain lakes at an elevation of about 1,700 feet, the grounds were once a resort center for worldly amusement. Today they are the site of summer-long conferences for adults and young people.

Interestingly enough, the conference's popular Snack Shop is a converted tavern and its 80-room inn formerly housed resort guests. Present conference facilities also include 45-room Lakeview House which, like the inn, is comfortably furnished and has hot and cold running water.

This year the conference is giving over \$10,000 to missions, supporting four missionaries on the foreign field and partially supporting others. It is also building a housing unit in Seoul, Korea, for ten refugee families.

During the past two years the conference has had an increase in new registrations of over 1,000, according to Evangelist Merle Fuller, founder and director.

A mother from Kalkaska, Mich., speaks no less enthusiastically for herself and family after a stay at the Gitchie Gumee Bible Camp at Eagle River, Mich. "It is an experience never to be forgotten," she comments, "to be away from newspapers, radios and traffic, fellowshiping with God's people. It was a little taste of heaven, which encourages us to press on in His name."

An assurance of answered prayer was the unforgettable experience of another mother from Kirkwood, N.Y., during a two-day stay at Ontario Bible Conference, Lake View, N.Y. All through the first night of her stay at the conference she was heavily burdened for the soul of her fifteen-year-old son. She prayed much, claiming the promise of John 15:7.

"Heavy hearted and close to tears, I entered the morning service," she recalls. "On rising to sing the chorus of 'Only Believe,' the Holy Spirit seemed to say, 'This is for you!' I came away rejoicing, somehow knowing my heavenly Father had heard and answered.

"How long it will be I do not know," she adds, "but I know He is not slack concerning His promises. I am content now to leave it with Him."

★ LETTERS from other readers emphasize a recognized fact: that Bible camps and conferences are themselves the scenes of many lasting decisions, both for salvation and dedication.

"The most important decision I ever made was made last summer at church camp," writes a fifteen-year-old girl. "I dedicated my whole life in full acceptance

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## CONFERENCES AND CAMPS

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and in surrender to Jesus Christ in order to serve Him always.

"Christ was calling me during the whole week of camp," she goes on to explain. "I didn't realize it and I was very troubled and confused. Then on the last night of camp I went forward when the altar call was given."

Another young **MOODY MONTHLY** reader describes a memorable consecration service as the highlight of her stay at a youth assembly. Following a message on consecration and a period of testimony, the campers went to their cabins where each one wrote on a slip of paper the promises they had made in their hearts. Each paper was then wrapped around a twig and later thrown into a large bonfire as the campers joined in singing, "Where He leads me I will follow!"

"This was a lasting experience to me," the youthful writer concludes—parents take note. "It was wonderful to see young people accept Christ and to see many feel the Lord had called them to full-time service for Him. I dedicated my life to Christ while at this camp."

A different but no less meaningful dedication is shared by a wife and mother from Reedley, Calif. She with her husband and two children were attending a missionary conference at Mount Hermon, Calif. Surrounded by towering redwoods with the stars overhead, she was deeply moved by the message brought by a missionary speaker.

"I stood with many others that evening," she says, "as a witness and a testimony that my life was no longer mine but His. As our voices echoed in the evening air, a prayer arose from my heart, 'Yes, Lord, I shall follow Thee all the way.'"

♦ THESE are not the only kinds of decisions described by **MOODY MONTHLY** readers. One, a sixty-nine-year-old woman from Lima, Ohio, tells of the rediscovery of the blessing of hiding God's Word in her heart as the result of an experience at the Canadian Keswick grounds, Muskoka, Ont.

The immediate cause was a white-

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haired gentleman from Toronto, who day after day would rise in morning devotions to quote either an entire psalm or a chapter from the Word. "Our hearts literally burned within us," the writer recalls, "because it was plain that he knew the Lord of that Word."

"How old are you, and when did you begin this extensive memorizing," fellow conference goers asked the man from Toronto.

With a twinkle in his eye he replied, "I'm seventy-two now and I began when I was sixty-nine!"

In telling the story the woman conference goer admits that though she had loved and studied and memorized portions of the Word all through the years, she had lately concluded that she would simply meditate on what she had learned in years gone by. Now she began to memorize immediately, committing Psalm 103 to memory before leaving the conference. After returning home she memorized Hebrews 1.

"Meditation on it in the night watches," she writes, "has since inspired my heart with the determination never to cease memorizing the written Word of the living God."

For a reader from Grand Rapids, Mich., a Bible conference experience brought a new challenge and the inspiration for what she calls a "denying" bank. The suggestion came from a col-

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porteur from Colombia and Puerto Rico, who reminded those at a missionary conference that by going without a five-cent "coke" or candy bar every day they could save \$18.75 a year—enough to send out more than 5,000 Spanish tracts a year. Now there is at least one "denying" bank in use in Grand Rapids in which money is being saved for foreign missions.

✦ God is in no wise limited in His way of touching and blessing the lives of His people; hence some report the kind of experiences one does not expect to find duplicated in every conference or situation. One morning a registered nurse from Pittsburgh, Pa., who had been under a doctor's care for more than a year, found herself with an acute dizzy spell as time came for her to attend a conference prayer service.

Convinced that in this instance God was leading her to go to the service, she took this step of faith and her year long sickness came to an end. She writes that as a result, her spiritual life was greatly renewed, "especially as I read my Bible down by the lake alone with God."

Nor can every camp or conference anticipate the kind of experience which is reported as having taken place at a youth camp in Iowa at which an Illinois pastor was dean.

Awakened in the middle of the night by a call to come to a certain cabin, the dean and an associate pastor found several young women in one of the cabins weeping and praising the Lord. They explained that they had finished their evening devotions when suddenly God had touched their hearts in a way they could not explain.

During the following days, others were similarly moved to praise and seek the Lord. Lives were dedicated to God and the unsaved found their Saviour. The pastor, in sharing his experience, speaks particularly of being awakened by "songs in the night" from different cabins. "It was wonderful," he says.

✦ At least one other conference highlight shared by a MOODY MONTHLY reader is notable. It is the experience of a friend from Preston, Ont., who recalls the satisfaction of accompanying a twenty-three-year-old Roman Catholic as he selected his first Bible. The young man was rejoicing in salvation by grace through faith as a result of the Bible teaching ministry at the Canadian Keswick conference.

"And next summer when I come back to Keswick, I'm going to try to bring my mother with me," the young man confided.

"What a challenge for every Christian," comments the person sharing this experience, "that we should bring an unsaved one along!"

THE END

May, 1953

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## CONFERENCES AND CAMPS ★

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Arlington, Tex.	June 26-July 5
Camp Seeley (near Crestline), Calif.	June 27-July 4
Glen Rocks, Rosseau, Ont., Canada	June 27-August 23
Hendersonville, N. C.	July 3-10
Camp Hebron, Attleboro, Mass.	July 3-12
Medicine Lake, Minneapolis, Minn.	July 6-12
Toccoa Falls, Ga.	July 6-12
Canby, Ore.	July 9-19
Mahaffey, Pa.	July 17-26
Alliance Redwoods, Calif.	July 17-26
Beulah Beach, Ohio	July 25-August 9
Redmond, Wash.	July 30-August 9
Arnold's Park, Ia.	July 31-August 9
Summit Grove, New Freedom, Pa.	August 7-16
Des Plaines, Ill.	August 9-16

For information write:

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## Directory of Summer Bible Conferences and Camps

### East

**Biblical Research Society Bible Conference, Rosedale**  
Grove, Laurelale, Pa.

Near Reading, Pa. General conference with training school for ministers and Christian workers, Aug. 30-Sept. 7. For information address: Mr. and Mrs. Irvin A. Spatz, 1521 N. 12th St., Reading, Pa.

**Central New York Bible Conference, Inc., Homer, N.Y.**  
Thirty miles south of Syracuse, N.Y., on U.S. highway 11. Young People's Conference, July 17-24; Cortland Christian Youth Time, July 25-Aug. 1; General Bible Conference, Aug. 2-16. For information address: Mrs. Merle E. Tebo, 18 N. Main St., Homer, N.Y.

**Deerfoot Lodge (Boys' Camp), Speculator, N.Y.**  
Seven miles north of Speculator, on Whitaker Lake. Camp season, July 4-Aug. 15, divided into three two-week periods, beginning July 4, July 18, and Aug. 1. For information address: Alfred A. Kunz, director, Deerfoot Lodge, Speculator, N.Y.

**Harvey Cedars Bible Conference, Harvey Cedars, N.J.**  
On Long Beach Island, 40 miles north of Atlantic City, N.J. Conferences, June 29-Aug. 7. For information address: Al Oldham, director, Harvey Cedars, Harvey Cedars, N.J.

**Highland Lake Bible Conference, Highland Lake, N.Y.**

Seventeen miles northwest of Port Jervis, 90 miles from New York City. Staff Conference, June 21-27; June 27-July 4; World Missionary Conference, July 4-11; Doctrine Week, July 11-18; Christian Workers Conference, July 18-25; Layman Speaks, July 25-Aug. 1; Youth for Christ, Aug. 1-8; General Conference, Aug. 8-15; Evangelism and World Vision Week, Aug. 15-22; Bible Teaching and Prophecy, Aug. 22-29; Victorious Life, Aug. 29-Sept. 7. For information address: Merle Fuller, director, Highland Lake Bible Conference, Inc., Highland Lake, Sullivan County, N.Y.

**Lake Erie Bible Conference, Erie, Pa.**

Six miles west of Erie on Route 5. Conference, July 26-Aug. 2. For information address: C. A. Bacon, business manager, Conference Manor, 4032 W. Lake Road, Erie, Pa.

**Lakeside Bible Conference, Carmel, N.Y.**

North of New York City. Camp units operated on

conference grounds are: Camp Joy for boys and girls, Camp Whitaker for teen-age youngsters, Camp Hope for the handicapped. Daily Vacation Bible School Conference, June 8-13; Camping, June 23-Aug. 31; Christian Workers Conference, Sept. 5-11. For information address: William P. Willey, assistant director, 290 Eighth Ave., New York 1, N.Y.

**Montrose Bible Conference, Montrose, Pa.**  
Forty-five miles north of Scranton, Pa., 22 miles south of Binghamton, N.Y., on highways 106 and 29. General conference, July 4-Aug. 31. For information address: W. Douglas Roe, executive secretary, 35 Lake Ave., Montrose, Pa.

**Morning Cheer Bible Conference, North East, Md.**  
Southwest of Philadelphia off Route 1. General Conference, May 29-Sept. 7; Boys Camp, Sandy Hill, and Girls Camp, Sandy Cove, both, June 29-Aug. 24 (ages 7-15). For information address: Wilford Kalbach, assistant director, P.O. Box 3, Philadelphia 5, Pa.

**Mount Lou-San Bible Camp, Harrisburg, Pa.**

Eight miles east of Harrisburg, 1½ miles north of Linglestown, Pa. Memorial Day Bible Conference, May 30-31; July Fourth Bible Conference, July 4-5; Labor Day Bible Conference, Sept. 5-7; Girls Camp, July 5-Aug. 2; Boys Camp, Aug. 2-30; Youth Camp, Aug. 31-Sept. 7 (16 and up). For information address: J. H. Burnert, camp director, 410 S. 13th St., Harrisburg, Pa.

**North Mountain Bible Conference, Red Rock, Pa.**

Twenty-six miles west of Wilkes-Barre on Route 115. General Conference, June 29-Aug. 16; Ministers and Christian Workers Week, July 6-12; special week sponsored by the Wyoming District of Primitive Methodist Churches, July 13-19. For information address: Robert W. Lancaster, P.O. Box 22, Wilkes-Barre, Pa.

**Ocean City Summer Bible Conference, Ocean City, N.J.**

Southwest of Atlantic City. Conference, June 28-Sept. 7. For information address: Victor B. Beattie, director, 603 Tenth St., Ocean City, N.J.

**Ontario Bible Conference, Lakeview, N.Y.**

Six miles northeast of Oswego, N.Y., on shores of Lake Ontario. General Conference, July 26-Aug. 9; Children's Camps, July 13-20; Aug. 10-24; Christian Home League, Aug. 25-31. For information address:

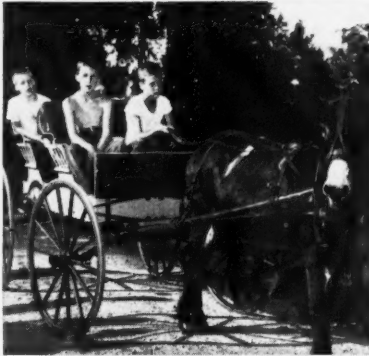
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W. H. Roberts, conference president, State Street Road, Auburn, N.Y.  
Pine Bush Bible Camp, Thompson Ridge, Orange Co., N.Y.

Northwest of New York City, east of Port Jervis. General Conference, June 27-Aug. 22. For information address: Howard Klenk, director, 9120 Columbia Ave., North Bergen, N.J.

Providence Summer Conference, Barrington, R.I. Seven miles southeast of Providence on highway 114A. Conference, July 4-Aug. 23. For information address: Everett S. Graffan, business manager, care of Providence Bible Institute, 100 State St., Providence 8, R.I.

Rumney Summer Bible Conference, Rumney, N.H. Conference, July 4-Sept. 7; Pastors Conference, July 25-Aug. 1; New England Conservative Baptist Conference, Aug. 1-8; Christian Education Conference, Aug. 8-15; Hi-Schoolers Conference, Aug. 22-Sept. 5; Camp Cathedral (girls, 8-15), July 4-Aug. 29; Camp Pineridge (boys, 8-15), July 4-Aug. 29. For information address: Rev. George S. McNeill, executive secretary, New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Stony Brook Conference, Stony Brook, L.I. Fifty-five miles east of New York on highway 25A. Lutheran Bible Conference, June 26-July 4; United Presbyterian Young People's Conference, July 4-11; Stony Brook Young People's Conference, July 11-18; New York State Christian Endeavor Union, July 19-25; General Bible Conference, July 25-Aug. 1; Believers' (Plymouth Brethren) Bible Conference, Aug. 1-16. For information address: J. E. Hill, business manager, Stony Brook Conference, Stony Brook, L.I., N.Y.

Tri-State Bible Conference, Port Jervis, N.Y. One mile from Port Jervis on U.S. highway 6. General conference. For information address: F. Leon Taggart, director, Tri-State Bible Conference, R.D. 1, Port Jervis, N.Y.

#### South

Ben Lippen Conference Center, Asheville, N.C.

Near Asheville, N.C., on Route 4. Young People's Conference, June 13-20; General Conference, June 27-July 6; General and Young People's Conference, Aug. 1-10; Ministers and Christian Workers conference, Aug. 10-15; General Conference, Aug. 15-24; special Sudan Interior Mission Conference, Aug. 24-31; "Teeners" (girls only, 13-15 years), June 16-20; "Huskies" (boys only, 10-15 years), July 2-23; "Middlers" (boys and girls, 9-12 years), July 28-Aug. 25. For information address: J. Robertson McQuilkin, camp director, Ben Lippen Conference Center, Asheville, N.C.  
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King's College Girl's Trio  
George L. Edstrom

July 20—Dr. Henry H. Savage  
Henry W. Grube  
David Allen

July 27—Charles Tournay  
Paris Reidhead  
Brinley Evans

Aug. 3—Dr. Wm. Ward Ayer  
Paul Gerrard Jackson  
Alfred B. Smith

Aug. 10—Andrew Telford  
Dr. Warren Filkin  
Noel Lyons  
King's Trumpeters

Aug. 17—Ralph Mitchell  
Dr. T. Stanley Soltan  
Eureka Jubilee Singers

Aug. 24—Lehman Strauss  
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**Lake Louise Conference Grounds, Toccoa, Ga.**

Sixty miles west of Greenville, S.C. 95 miles east of Atlanta, Ga., on U.S. highway 123. Youth camps, June 8-13; ages 7-16, June 15-20, June 22-27; Anderson Independent News-carriers, June 30-July 5; Sword of the Lord Conference on Evangelism, July 6-12; Baptist Camp Meeting, July 13-19; Baptist Bible Conference, July 20-26; Back to the Bible Broadcast Conference, Aug. 3-9; Baptist Sunday School Conference, Aug. 10-16; Fishers of Men (national convention), Aug. 17-23; Youth for Christ, Aug. 24-30; Gideons Rally, Sept. 4-7. For information address: A. J. Philippi, directing manager, Toccoa, Ga.

**Ridgecrest Baptist Assembly, Ridgecrest, N.C.**

Eighteen miles east of Asheville, N.C., on U.S. highway 70. Young Women's Auxiliary Camp, June 3-9; Southern Baptist Student Retreat, June 10-17; Southern Baptist Sunday School Conference, June 18-July 8; Southern Baptist Training Union Leadership Assembly, July 9-29; Foreign Missions Conference Writers Conference, July 30-Aug. 5; Women's Missionary Union Conference, Aug. 6-12; Home Mission Board Conference, Baptist Brotherhood Conference, Aug. 13-19; Ridgecrest Bible Conference, Relief and Annuity Board Conference, School for Church Librarians, Audio-visual Aids Workshop, Leadership Conference on Christian Recreation, Social Service Conference, Meeting of the Southern Baptist Historical Society, Aug. 19-24; Convention-wide Church Music Conference, Aug. 25-31; Camp Ridgecrest for Boys (two camps—five weeks each), June 8-July 13, July 16-Aug. 20. For information address: Perry Morgan, manager, Ridgecrest, N.C.

**Scripture Memory Mountain Mission, Emmalena, Ky.**

In Knott County, southeastern Kentucky. Camp Nathanael (boys and girls camp), May 21-June 25; General Adult Bible Conference, June 30-July 5; Teenagers, July 7-21. For information address: Garland Franklin, director, Scripture Memory Mountain Mission, Emmalena, Ky.

# Midwest

**Beulah Beach Conference Grounds, Beulah Beach, Ohio**

Forty-five miles west of Cleveland, Ohio, on state highway 2, U.S. highway 6. Children's Camp-Junior, June 27-July 4; Children's Camp-Senior, July 4-11; Eastern District Convention, July 13-19; Missionary Convention and Bible Conference, July 25-Aug. 9; Youth Camp, Aug. 11-16; Youth Conference, Aug. 31-Sept. 7. For information address: G. Edward Davis, district superintendent, the Christian and Missionary Alliance, Beulah Beach, Ohio.

**Cedar Lake Conference Grounds, Cedar Lake, Ind.**

Forty miles from Chicago on U.S. highway 41. Conference, June 27-July 3; Christian Reformed Week, July 3-11; Conference, July 11-18; Reformed Church and Girls' Camp, July 18-25; Prophetic Conference and Junior Boys Camp, July 25-Aug. 1; Christian Business Men's Committee and Senior Boys Camp, Aug. 1-8; Youth Week, Aug. 8-15; Rescue Mission Workers, Aug. 15-22; Greater Europe Mission, Aug. 22-29; National Sunday School Association, Aug. 30-Sept. 7. For information address: A. J. Savard, manager, Conference Grounds, Box 87, Cedar Lake, Ind.

**Gitche Gumee Bible Camp, Eagle River, Mich.**

Sixteen miles north of Calumet, Mich., near U.S. highway 41. Children's Camps (10-15 years), July 12-25; Regular Camp for the Family, Aug. 2-22; Pastors' Retreat, Aug. 23-29. For information address: John J. Rader, camp director, Lake Superior Bible Conference Association, Eagle River, Mich.

**Honey Rock Camp, Wheaton's Northwoods Campus, Three Lakes, Wis.**

Eight miles from Three Lakes off U.S. highway

45, in Oneida Co. Girls Camp, June 29-July 11 (ages 9-12); July 13-25 (13-17); Boys' Camp, July 27-Aug. 8 (9-12); Aug. 10-22 (13-17); youth leadership courses are taught with or without college credit. For information address: Honey Rock Camp, Three Lakes, Wis.

**Keewahdin Bible Conference, Port Huron, Mich.**

Sixty-five miles north of Detroit, Mich., on U.S. highway 25 along Lake Huron. General Bible Conferences, July 4-Sept. 7. For information address: Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

**Lake Geneva Youth Camp, Lake Geneva, Wis.**

Seventy miles north of Chicago, Ill., on U.S. highway 12. Hi-Teens Round-Up (16-20 years), Young People's Conference, June 28-July 5; Girls Camp (ages 8-16), July 5-19, Aug. 2-9; Boys Camp (ages 8-16), July 19-Aug. 2, Aug. 9-16. For information address: Stanley E. Engstrom, camp director, Lake Geneva, Youth Camp, Lake Geneva, Wis.

**Maranatha Bible and Missionary Conference, Muskegon, Mich.**

Seven miles south of Muskegon, Mich., on Lake Harbor Road, off U.S. highway 31. Continuous conference, June 28-Sept. 6. For information address: Maranatha, Lake Harbor Road, Muskegon, Mich.

**Midwest Keswick, Mound, Minn.**

Twenty-three miles west of Minneapolis, Minn., on highway 7, at Lake Minnetonka. Adult conferences, May 29-31; July 2-5; Sept. 1-7; Sept. 29-Oct. 4. For information address: K. Sewall, Mound, Minn.

**Mission Farms on Medicine Lake, Minneapolis, Minn.**

Ten miles northwest of Minneapolis, Minn., off highway 12. Peniel Bible Camp (adults and children), Aug. 3-9. For information address: Paul S. Rees, 810 S. 7th St., Minneapolis 4, Minn. Northwestern Schools Bible Conference (adults and children), Aug. 10-16. For information address: Edward D. Simpson, 50 Willow St., Minneapolis 3, Minn.

**Winona Lake Bible Conference, Winona Lake, Ind.**

Forty miles west of Fort Wayne, Ind., 120 miles from Chicago on U.S. highway 30. Free Church Ministerial Association and Sunday School Conference, June 15-17; Free Church Youth Fellowship, June 15-21; Narcotic Education School, June 15-27; Evangelical Free Church of America, June 17-21; Evangelical Alliance Mission, June 21-28; Winona Summer School of Missions, June 22-27; Winona Lake School of Theology, June 17-July 24; Youth for Christ International Convention, June 28-July 12; Moody Bible Institute Alumni, July 12-19; Oriental Missionary Society, July 14-19; Winona Lake Bible Conference, July 19-Sept. 7; Sunday School Conference, sponsored by Scripture Press, July 21-25; Third Annual Training Conference for Rescue Mission Workers, July 26-Aug. 2; Christian Business Men's Convention, July 30-Aug. 1; Christian Writers Conference, Aug. 2-9; Rodheaver Sacred Music Conference, Aug. 3-15; National Fellowship of Brethren Churches, Aug. 24-30; Prophetic Conference, under auspices of American Association for Jewish Evangelism, Aug. 30-Sept. 7. For information address: Winona Lake Christian Assembly, Inc., Winona Lake, Ind.

# West

**Arizona Baptist Estates, Prescott, Ariz.**

Bible Conferences, July 1-7; Women's Fellowship, July 7-10; Junior Girls Camp, July 13-20; Senior Girls Camp, July 20-27; Junior Boys Camp, July 27-Aug. 3; Senior Boys Camp, Aug. 3-10; Youth Assembly, Aug. 15-24; Laymen's Fellowship, Sept. 5-7; Pastors Conference, Sept. 7-10. For information address: George Vouga, Arizona Baptist Convention, 617 N. Third St., Phoenix, Ariz.

**Camp Bethel, Powell, Wyo.**

On highway 14 atop Big Horn Mountains between Black Hills and Yellowstone Park. Intermediate Camp, July 20-25; Junior Camp, July 27-Aug. 1; Family Bible Conference, Aug. 10-16; Youth Camp, Aug. 17-23. For information address: Arthur W. Allen, camp president, Powell, Wyo.

**Camp El-Har, Dallas, Tex.**

Conferences and camps for every age. Week-end camp open all year. For further information address: Lloyd E. Galde, manager, Camp El-Har, P.O. Box 896, Dallas, Tex.

**Campus by the Sea, Catalina Island, Calif.**

Twenty-seven miles south of Los Angeles Harbor. Inter-Varsity Christian Fellowship Conferences (for students interested in intensive training in Bible study and Christian living), June 22-July 6; Aug. 1-29; Sept. 5-12; Holiday Camp, July 6-13. For information address: Campus by the Sea, P.O. Box 2, Avalon, Santa Catalina, Calif.

**Cannon Beach Bible Conference, Cannon Beach, Ore.**

Seventy-eight miles west of Portland, Ore., on Oregon coast highway 101. General Conference, July 11-17; July 18-25; Aug. 1-8; Village Missions, Youth Home Missions, Christian Business and Professional Women, Christian Women's Clubs, July 25-Aug. 1. For information address: Archie McNeill, Box 398, Cannon Beach, Ore.

**Hume Lake Bible Conference, Hume, Calif.**

Near famous King's Canyon. Young Married Couples Conference, May 29-31; Calvary Presbyterian Church, Fresno, June 5-7; Hume Lake and Biola Young People's Conference, June 13-20; Hume Lake Prayer Conference, June 15-19; General Association of Regular Baptists, June 22-27; Hume Lake Children's Camp, June 27-July 4; Hume Lake Family Conference, Christian and Missionary Alliance Conference, June 29-July 6; Hume Lake Junior High Camp, July 4-11; Sudan Interior Mission, July 6-13; Missionary Baptist, July 13-18; Christ Ambassadors, July 18-25; North American Baptist, July 25-Aug. 1; Radio Kids Bible Club, Aug. 1-8; Evangelical United Brethren, Aug. 8-15; Baptist Bible Fellowship, Aug. 15-22; Inter-Church Family

Moody Monthly

Conference, Aug. 22-29; Conservative Baptist, Aug. 31-Sept. 7; First Presbyterian Young People, Fresno, Calif., Sept. 18-20; First Presbyterian Men's Retreat, Fresno, Calif., Sept. 25-27. For information address: Walter A. Warkentin, managing director, 155 Van Ness Ave., Fresno 1, Calif.  
*Lake Sammamish Bible Camp Association, Seattle, Wash.*

Twelve miles east of Seattle on highway 10. Bible Conference, July 26-Aug. 3. For information address: Judith Lunnon, Bible Book Store, 120 Pike St., Seattle 1, Wash.

*Lake Whatcom Bible and Missionary Conference, "The Firs," Bellingham, Wash.*

Leadership Training Camp, June 22-28; Junior Camp (boys and girls), June 29-July 3; Junior High Camp, July 6-11; Family Conference, July 17-27; High School Camp, Sept. 4-7. For information address: Grant Whipple, 139 Cable St., Bellingham, Wash.

*Mount Hermon Association, Inc., Mount Hermon, Calif.*

Seven miles north of Santa Cruz, Calif., between route 9 and 17. *Young People's Conferences:* High School, June 15-21; Youth for Christ, June 21-28; Japanese Young People, July 6-12; Evangelical Free Church, July 12-19; Christian Endeavor, Aug. 2-8; Bay Area Christian Youth Fellowship, Aug. 16-23; Young People, Aug. 24-30; High School Conference, Aug. 30-Sept. 5; *Kids Camps:* Junior High, June 15-21; June 29-July 5; Aug. 24-30; Junior Camp, June 22-28; July 6-12; Aug. 31-Sept. 6; Baptist Bible Encampment, July 19-Aug. 2; Bay Area Kids Camp, Aug. 2-9; Bay Area Junior High Conference, Aug. 9-16; *Adult Conferences:* Young Married Couples Conference, June 12-14; Fuller Foundation, June 28-July 5; Missionary Conference, Aug. 2-9; Adult Conference, Aug. 9-16; Biola Conference, Aug. 16-23; Dallas Seminary, Aug. 23-30; Ambassadors, Sept. 5-7; C.B.M.C., Sept. 11-13; *Leadership Training:* Baptist Women's Mission Society, June 2-4; Scripture Press Sunday School Week and Christian Writers Conference, July 5-11; C.E. Executives, Aug. 8, 9; Sunday School Conference, Aug. 10-16; *Family Conferences:* First Presbyterian, Berkeley, May 29-June 1; Memorial Day Picnic, May 30; Baptist Bible Encampment, July 19-Aug. 2; Christian Reformed, Aug. 31-Sept. 7. For information address: Fulton C. Lyte, Box 81, Mount Hermon, Calif.

#### Canada

*Blue Water Conference, Wallaceburg, Ont.*

Five miles east of St. Clair River, 3 miles west of Wallaceburg, Ont., off highway 40. Continuous summer conferences. For information address: Roy M. Martin, Blue Water Conference, Route 3, Wallaceburg, Ont.

*Campus in the Woods, Fairview Island, Ont.*

On Fairview Island. Camps for college students, June 16-July 14; Aug. 6-Sept. 3. For information address: James F. Nyquist, general director, Campus in the Woods, Fairview Island, Ont.

*Canadian Keweenaw Conference, Muskoka, Ont.*

On Lake Rosseau, 135 miles north of Toronto, on highway 11. For the entire family, June 26-Sept. 13; C.B.M.C. Regional Conference, June 26-28; Young People's Week-end, July 3-5; Youth for Christ Regional Conference, Aug. 29-Sept. 7; Closing Special, Sept. 7-13. For information address, secretary, 14 Park Rd., Toronto, Ont.

*Glen Rocks Bible Conference, Muskoka Lakes, Ont.*

Family Conference, June 27-Sept. 7. For information address: Nathan Bailey, 145 Evelyn Ave., Toronto 9, Ont.

*Guelph Bible Conference, Guelph, Ont.*

General Conference, June 27-Aug. 1; Summer Bible School, Aug. 1-30. For general conference information address: Guelph Bible Conference, 46 Davisville Ave., Toronto 12, Ont. For summer school information address: Guelph Bible Conference, 188 Hillcrest Ave., Hamilton, Ont.

#### Organizations

*The Christian and Missionary Alliance District Bible and Missionary Conference*

Delta Lake (near Rome), N.Y., June 25-July 5; Arlington, Tex., June 26-July 5; Camp Seeley (near Crestline), Calif., June 27-July 4; Glen Rocks, Rosseau, Ont., Can., June 27-Aug. 23; Hendersonville, N.C., July 3-10; Camp Hebron, Attleboro, Mass., July 3-12; Medicine Lake, Minneapolis, Minn., July 6-12; Toccoa Falls, Ga., July 6-12; Canby, Ore., July 9-19; Mahaffey, Pa., July 17-26; Alliance Redwoods, Calif., July 17-26; Beulah Beach, Ohio, July 25-Aug. 9; Redmond, Wash., July 30-Aug. 9; Arnold's Park, Iowa, July 31-Aug. 9; Summit Grove, New Freedom, Pa., Aug. 7-16; Des Plaines, Ill., Aug. 9-16. For further information address: The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N.Y.

*Inter-Varsity Christian Fellowship for College and University Students*

Campus by the Sea, Catalina Island, Calif. For dates and other details write: Melvin J. Frisen, 815 Third Ave., Los Angeles 5, Calif. Campus in the Rockies, Estes Park and Red Feather, Colo. Write: Eugene M. Thomas, 552 Remington, Fort Collins, Colo. Campus in the Woods, Fairview Island, Ont., Can. Write: James F. Nyquist, Apt. 6, 38 Buswell St., Boston 15, Mass. Nurses Christian Fellowship, Round Lake, Ill., Red Feather, Colo., Chester Springs, Pa., Clearwater Lake, Toronto, Can. Write: Nurses Christian Fellowship, 1444 N. Astor St., Chicago 10, Ill. Pinnacle, Voorheesville, N.Y. Write: James F. Nyquist (address above). Keswick, Keswick Grove, N.J. Write: Charles H. Hummel, 136 W. School Lane, Philadelphia 44, Pa. Covenant Harbor, Lake Geneva, Wis. Write: David H. Adeney, 1444 N. Astor, Chicago 10, Ill.

May, 1953

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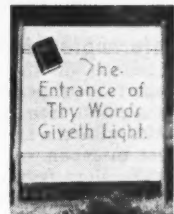
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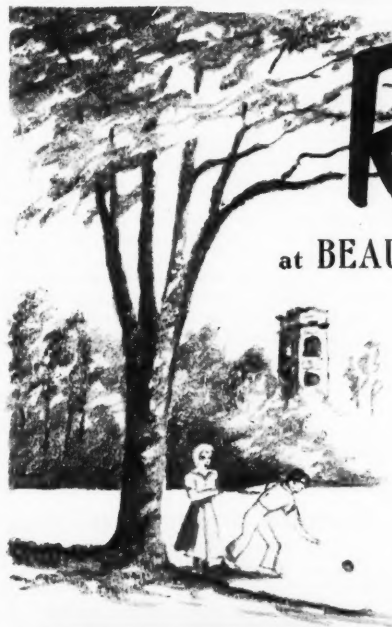
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# NEWS REPORT

worldwide news  
for and about  
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SAM PAXTON, EDITOR

**M**ISSIONARIES in Japan are rejoicing at a moving of God among them which is also being felt by many of the unsaved.

## Interrupted Meeting

Details of the revival stirrings are reported in personal notes from Don Hoke, and from Les Sapsford, missionaries with the Evangelical Alliance Mission in Japan.

The story begins early in February at a prayer conference of more than 100 TEAM missionaries in Tokyo. Speaking at Tokyo's Hotel Teito at an early morning revival prayer meeting and later at the TEAM conference, Dr. Fred Jarvis poured out his heart's cry for revival and faith to believe God's promises. Later he halted in the midst of his conference message, to ask forgiveness of two women missionaries toward whom he had held critical feelings.

"Confession followed confession," Mr. Hoke writes in describing the events which followed. "Prayers were interspersed with apologies. Men and women alike cried out for cleansing and power . . . As I stood at the front of the church where the meetings were held, I saw pairs kneeling or standing, often weeping, often with their arms about one another, as grievances, criticisms, lack of love and jealousies were made right."

Confession, prayer and renewed faith and Holy Spirit filling also followed on the next day. Meanwhile the stirrings spread to Karuizawa, where some 90 missionaries from various boards are engaged in language study. Spontaneous unannounced meetings continued in that city nightly, with prayer, singing, testimony, confessions and praise.

This blessing also overflowed to the Japanese. On the first Friday evening after the conference, Dr. Jarvis spoke at the Tokyo YFC rally, at the insistence of his interpreter telling the largely unsaved audience of 2,000 what God was doing among the missionaries. Soon the aisles were filled with Japanese young people—Christians seeking new power and victory and scores of unsaved.

At another meeting with a class of Japanese maids, one of those transformed by revival experience attempted to testify. After one sentence the interpreter broke down weeping. By midnight three had made profession of faith in Christ. Other meetings have likewise been marked by evidences of conviction,

and latest reports indicate that the revival spirit is reported to have spread to other missions.

"I am convinced that this is a manifestation of the world-wide revival for which we are all praying," writes Mr. Hoke. "There has been confession of sin, praise, singing, new emphasis on study of the Word, much prayer, new love for one another, and a new burden for the unsaved."

## Congress and Religion

Several Congressional actions have bearing on Christian news. In Senate action, Clare Booth Luce has been approved as ambassador to Italy. Although previously questioned by some Protestant groups, the appointment of Mrs. Luce, a recent convert to Roman Catholicism, was unanimously sanctioned. Reassuring statements were read into the *Congressional Record* by Protestant senators concerning this important appointment.

Senator Wiley (Lutheran, Wis.) said Mrs. Luce told the committee on foreign relations that in her opinion "an American ambassador abroad is a representative of all the people, to all the people of the country to which he goes, regardless of party or class or creed." Wiley then said the committee had Mrs. Luce's statement that the question of ambassador to the Vatican was in no way involved in her nomination, as well as a strong statement affirming her belief in the deeply rooted American idea of the separation of church and state.

Senators Ferguson (Presbyterian, Mich.) and Johnson (Baptist, S.C.)

A fund of \$500 established in 1830 to provide a "minister to preach two Sundays a month," in Coventry, R.I., has grown to more than \$100,000, one of the three present trustees, Walter D. Waterman, announces. Now the fund supplies a minister every Sunday. He is Byron O. Waterman, great-great-grandson of the man who established the fund, Richard Waterman, a prosperous farmer who feared that some day there might not be enough people living in his rural community to support a church.

voiced their opinions that Mrs. Luce would be suitable as ambassador to Italy.

## Committee Investigations

In Congressional investigating committees, Representative Richard Velde (R. Ill.), head of the House un-American activities committee, says a search for Communists in religion "must necessarily be delayed until some future date." His committee, he says, is "too busy now with other matters."

His statement that churches and pastors should be investigated brought a storm of protest from many churchmen, as well as from members of his own committee.

As a result of another investigation, Roger Lyons, chief of the Voice of America's religion desk, has denied charges of "atheism" leveled at him by Senator Joseph R. McCarthy's Senate investigating subcommittee.

## Prayer Breakfasts

Elsewhere in the Capitol a group of senators and representatives are attending weekly "prayer breakfasts" in the Senate dining room. The breakfasts are sponsored by the National Committee for Christian Leadership, and include discussions of the application of religious principles to national problems.

No one is permitted to take pictures of the prayer sessions, and those attending have agreed not to release their names to the press, so that the meetings will not be used for political purposes. This is the twelfth year that the prayer sessions have been held.

## Green Light for Gideons

Another court decision involving the guarantees of religious freedom has been handed down by a New Jersey judge. A superior court in that state has upheld as constitutional the distribution of Protestant Bibles in public schools, in the first court test of the Gideon Society's national school Bible distribution program. The suit, brought by Bernhard Tudor, a Jew, is expected to go eventually to the U.S. Supreme Court.

The case attracted nation-wide interest when a temporary order a year ago restrained the schools and the Gideon Society from distributing the Bibles.

Judge J. Wallace Leyden said, "There is nothing compulsory, nor is there any attempt to teach one religion over another. They [the Gideon Society] merely say to the parents, if you want a copy of this Bible for your child, you can have it by signing the request order. I can see no unconstitutional interference with the religious freedom of the plaintiff by what is proposed. Nor can I see any partisan favor granted to the Protestant faith by the distribution of these Bibles if they are requested."

## Two GI Pictures

Conflicting reports on the conduct of American servicemen in Korea come from two sources responsible for meeting the spiritual needs of U.S. troops. Capt. George C. Park, assistant chaplain of the Third Infantry Division, says that many of the American troops in Korea patronize prostitutes and get drunk on bootleg liquor. Their morals are "deplorable," he says. Park recently returned to the U.S. from Korea.

On the other hand, Col. James T. Wilson, staff chaplain for all Army personnel in Korea, Japan, and Okinawa, defends the morals of U.S. troops in the Far East, saying, "Only a handful of our troops engage in black marketing, get into tea shop fights, or sing drunkenly in the streets. Unfortunately, they sometimes form a camouflage which covers the rank and file of peace-loving Americans in uniform."

"Even though many are away from home for the first time in their lives, and subject to far greater temptations than they may have faced in their home communities normally, by and large the American soldier is the same man he was in civilian life," Wilson says.

## "Turn to God!"

"The Word of God is the Salvation of Government, Home, Labor, Industry"

Moody Monthly

reads a new window poster designed for the American Legion's Back-to-God movement by Carl J. Suedhoff, of Fort Wayne, Ind. The poster shows an open Bible between two candles on a table before a church window. Beneath the main message is the thought, "Envy, Selfishness, Greed for Money and Power Eventually Lead to Destruction." Beneath this is the plea, "America, Turn to God and Church!"

In Indiana, the state department of the American Legion plans to put a card containing five prayers for mealtime on every hotel, restaurant and lunchroom table in the state. And in Mamaroneck, N.Y., a minister has arranged for the distribution of Protestant, Roman Catholic and Jewish pre-meal prayers to thirty co-operating restaurants.

### Mission Reports

Reports from missionaries will highlight this year's Missionary and Bible Conference of the Evangelical Alliance Mission at the Winona Lake, Ind., conference grounds, June 21-28.

More than 100 missionaries just returned from their various fields will report on the work including efforts in Japan, China, and India.

Program speakers will include Dr. T. J. Bach, general director emeritus of TEAM; David H. Johnson, TEAM general director; Dr. Robert A. Cook, president of Youth for Christ International; Jack Wyrzten, of the Word of Life Hour; Dr. William McCarrell, pastor of Cicero Bible Church, Chicago; and Dr. Frank C. Torrey, pastor of Calvary Independent Church, Lancaster, Pa.

### Schools for Translators

Summer Institutes of Linguistics sponsored by the Wycliffe Bible Translators will be held on three campuses in the United States and Canada. Both Camp Wycliffe, the organization's annual institute at the University of Oklahoma in Norman, and an institute at Briercrest Bible Institute, Carleton Place, Saskatchewan, Can., will be held from June 15 to Aug. 28. Other sessions will be held at the University of North Dakota, Grand Forks, from June 22 to Sept. 4.

The institutes will offer courses to evangelical missionaries and missionary candidates in phonetics, the formation of alphabets, grammatical analysis, Bible translation techniques, methods of teach-

Officials of a tiny Presbyterian church in Effland, N.C., with twenty-nine members are pondering what to do with a surprise bequest of \$500,000. The money was left in a will of a member of forty-years standing, Will Ed Thompson. He directed that the bulk of his huge estate be used to remodel and improve the one-room steeped church and to beautify its cemetery. The church has operated for years with an annual budget of \$1,200.

ing people to read and techniques for learning a language where no trained teacher is available.

### New England Meeting

Three specialists in the fields of theol-

May, 1953



Dr. John Wimbish receiving gold plated microphone from WMGM's director Bertram Lebhar.

ogy, exegesis, and exposition spoke at the New England-wide Prophecy Conference sponsored by the New England Fellowship of Evangelicals in March in Newton, Mass.

These speakers were Dr. Merrill C. Tenney, head of the graduate division of Wheaton College, Ill.; Dr. John F. Walvoord, president of Dallas Theological Seminary, Dallas; and Ralph L. Keiper, professor at Philadelphia Bible Institute.

Special emphasis was placed on the review of leading books on prophecy. Chairman of the conference was George S. McNeill, Fellowship executive secretary.

### Forward March!

A resurvey of schools first accredited by the Accrediting Association of Bible Institutes and Bible Colleges five years ago is being conducted this spring by Dr. Enoch Dyrness and James Phillips, both of Wheaton College. Written reports prepared on the basis of a two or three-day visit to each school were reviewed in March by the association's nine-member executive committee. A subsidy is being sought to make possible similar resurveys of all the eighteen schools originally accredited by the association in 1948, and to finance the publication of a report showing spiritual and academic advances made by member schools.

The executive committee also announced that informative and inspirational addresses would highlight the association's next annual meeting in Chicago Oct. 29 and 30 at Moody Bible Institute.

### Thirty Years

New York's Calvary Baptist Church Hour, said to be the oldest gospel program in the world, observed its thirtieth anniversary Mar. 4 over station WMGM, New York.

A gold-plated microphone was presented to Dr. John Summerfield Wimbish, pastor, for the church by Bertram Lebhar, Jr., station director, during the founder's night ceremonies. The microphone was inscribed, "To the Calvary Baptist Church Radio Ministry, 30th Anniversary, March 4, 1953, for spreading the Gospel around the world—Station WMGM."

The church launched the radio broadcasts on March 4, 1923, with the late Dr.

John Roach Straton, minister at that time, presiding until his death six years later. He was succeeded by such noted pastors as Dr. Will H. Houghton, Dr. William Ward Ayer, and Dr. Wimbish.

Besides being aired over the New York station, the church's present programs are sent around the world by short-wave over station HCJB in Quito, Ecuador. Transcriptions of the Sunday services over WMGM are flown to HCJB where they are rebroadcast. The short-wave service of this radio ministry was begun Oct. 7, 1951.

During the recent anniversary celebration, Dr. Wimbish introduced a five-year plan for advancement which called for an enlargement of the missionary program of the church. One point of this challenge consisted of placing at least thirty short-wave receiving sets in mission stations in the vast areas reached by the short-wave broadcast. Almost twice the required number of sets were subscribed less than three weeks after the first appeal was made.

### Camps' and Conferences' ABC

Twenty-four delegates from twelve states and Canada gathered at Park of the Palms, Fla., Feb. 23-27 for the third annual convention of the Association of Bible Conferences and Camps. Plans were made for increased membership, conference advertising and association standards.

Chairman Gordon Purdy of Camp-of-the-Woods led business sessions, with Ben Gordon of Gull Lake Conference presiding as social chairman. Purdy was re-elected president, with the group voting to meet again in Florida in 1954.

### New President

Dr. G. Allen Fleece has been named full and permanent president of Columbia Bible College, Columbia, S.C., according to an announcement by the school's board of trustees.

Dr. Fleece was named acting president of the institution last summer following the homegoing of Dr. Robert C. McQuilkin, founder and leader of the school since 1923. As the new president, Dr. Fleece will also serve as director of Ben Lippen Conference, Asheville, N.C., and president of the board of trustees of Ben Lippen School, a Christian co-educational preparatory school located during the winter months on the conference grounds in Asheville.

### Long Distance Calls

Two new pastors, one from England and the other from Canada, have recently been called to fill the pulpits of widely known churches in Chicago.

Alan Redpath, present pastor of a large Baptist church in London, England, has accepted a call to Moody Church and will begin his ministry there in September. Mr. Redpath has had an extensive ministry in large evangelistic campaigns throughout the



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British Isles. He has also traveled widely in the U.S. and Canada, substituting occasionally for Dr. Billy Graham in some of his services. Mr. Redpath succeeds Dr. S. Franklin Logsdon, now pastor of the Holland, Mich., Immanuel Baptist Church.

Dr. Howard Sugden, present pastor of the Central Baptist Church in London, Ontario, Can., is meanwhile preparing to assume the duties as pastor of Chicago's Midwest Bible Church on Sept. 13. He will succeed Dr. Torrey Johnson, who resigned last January to devote his time to revival and evangelistic work.

**In View for Lepers**

Acting on a suggestion by medical authorities in French Cameroun, Africa, the Norwegian Mission Society is preparing plans to establish the first leper colony in North Cameroun. The project, for which public authorities' support is expected, is aimed at establishing a leper colony with all the modern equipment, but with consideration for the way of life and traditions of the local population.

Other highlights from around the world this month include the following:

**GERMANY**—Persecution of churches in the East Zone of Germany is increasing, reports Dr. John A. Scherzer, secretary of the National Lutheran Council's Desk on European Affairs. Press agencies report that the Communist police of East Germany arrested four Evangelical church leaders, and three more prominent clergymen are believed to have been seized by the police, Scherzer said.

**YUGOSLAVIA**—Premier Marshal Tito of Yugoslavia has informed British lead-



Donald P. Hustad, host at the recent Moody Bible Institute Church Music Conference, with four of the music publishers attending. Left to right are Hustad; C. A. Lehmann, Lorenz Publishing Co.; Gordon D. Shorney, Hope Publishing Co.; R. W. Stringfield, Nazarene Publishing House and Lillenas Publishing Co., and Richard Maxwell, Shawnee Press, Inc.

**Church Music Conference**

**ATTENDANTS** at the recent Church Music Conference held at Moody Bible Institute, Chicago, Mar. 13-15 were enthusiastic over methods used to help choir directors and church musicians lift the level of worship service music in their own churches.

The approach featured three demonstrations, one a concert by six graded choirs from the Bethany Reformed Church of Chicago; another a worship service set into the conference program, and a third centering around adaptation of hymn arrangements for the volunteer choir. Each demonstration was linked with lecture and discussion support.

Specialized small discussion groups were held for organists, pianists, choir directors and vocalists and a special group for hymn writers. A choir festival on Sunday afternoon, climaxed by numbers sung by a massed choir of 300 voices, closed the conference. This was sponsored by the Institute's Sacred Music Department under the direction of Donald P. Hustad.

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ers here of his intention to liberalize the Yugoslav regime and make peace with the church. Tito said he intends to permit churches to reopen religious schools under the surveillance of civil authorities and to return some of their confiscated lands. The income from the land would finance the churches' educational activities. British sources said these moves were undertaken voluntarily by Tito, evidently to make himself and his dictatorial regime more acceptable to Western powers.

**ITALY**—The American Protestant minister, Anthony Callandro, who has been ordered expelled from Italy, has appealed to President Eisenhower. In his message to the U.S. President, Callandro accused the American embassy in Rome of maintaining a "guilty silence" in his case. Callandro charged in a statement that the Vatican was trying to destroy the evangelical Bible institute he directed.

**INDIA**—Two American women were slain in their beds in the American Presbyterian mission at Dehradun in March, apparently the victims of a robbery attempt, according to the American embassy. The victims were Mrs. Herbert Strickler, wife of the executive secretary of all Presbyterian missions in India, and Mrs. Elizabeth Bennet, who had just arrived to teach French in the Woodstock mission school operated by American and Canadian missionaries.

**TOKYO**—A Bible reading group has been organized at the Hardy Barracks Chapel here, Chaplain Jesse H. Crossett reports. The group meets for half an hour every weekday. A reader is selected who serves for a week and reads a chapter of the Bible each day. Prayer follows, and the audience participates in a discussion. Organ music precedes the reading.

#### From Here and There

► The First Free Methodist Church in Seattle, Wash., recently raised more than \$100,000 on a single Sunday afternoon. Eighty church members accomplished this by paying friendly calls on members and friends and inviting them to make a five year pledge toward a new sanctuary. Preceding their visits a steering committee worked for five weeks mapping out the organization and the details of the plan. The entire church constituency received a printed brochure explaining the pledge campaign, and talks on successive Sunday mornings made the plan even clearer to the members.

► Youth for Christ is shifting its main headquarters from Chicago to Wheaton, Ill., twenty-five miles west of Chicago, according to President Robert A. Cook. Jack Hamilton, director of the Bible Club Department, is moving from Kansas City to Wheaton to co-ordinate the activities of the 1,500 clubs which now exist in thirty-five states.

► A World Methodist Convocation will meet in Philadelphia June 25-28 with members from many countries joining in celebrating the 250th anniversary of the

[Continued on page 706]



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A jinrikisha man reads the news in Tokyo, Japan. Galloway photo

## Missions in the News

### New Bible School in Japan

On the northwest coast of Honshu, the main island of Japan, there is only one evangelical mission. It is the Lutheran Brethren Mission of Japan.

According to the mission, there was not until recently a single Bible school in the whole northern half of the island. So one has been begun. It is known as the Tohoku Bible Institute and is located in the coastal city of Sakata. Morris Werdal is the head.

The institute is not intended only for the workers of the Lutheran Brethren Mission. It has announced that it "accepts students from any evangelical, Bible-believing mission." In the nature of things at present, the permanent staff is made up of Lutheran missionaries. However, visiting natives and missionaries from other mission groups are expected to come two weeks of every month and give lectures.

### Egyptian Visas Extended

A matter of interest to missionaries in Egypt is the new government's proposal to lengthen the term of residence visas for foreigners. Previously these visas have been granted only on a yearly basis.

Now an official government source states that "the present government is anxious to grant residence facilities to foreigners in Egypt and to legalize their status, as well as to give them security. For this purpose it has been decided to give speedy execution to the recent modifications in Law No. 74 of 1952. These modifications envisage the granting to foreigners of resident visas for five and ten years."

### IFMA Medical Center

The Interdenominational Foreign Mission Association announced recently that

it is planning to set up a medical examination clinic in New York City. This clinic would serve the missions by providing thorough medical examinations for missionaries and missionary candidates. Since there are thirty-four missions in the association, all of an interdenominational "faith" type, with about 5,000 missionaries in service, such a clinic can be very much used.

### Expansion in French Africa

The Sudan United Mission says it has been invited by the French administration to enlarge its field in French Equatorial Africa. The new tribe to be reached is the Mesme tribe, in the Kelo district. An estimated 28,000 Mesme people who have never heard the name of Jesus are scattered over this new territory. To reach them the mission is looking for a missionary couple who have had training in linguistics.

### Work Progresses on ELWA

ELWA, the Sudan Interior Mission's new missionary radio station, is rapidly emerging from the dense tropical bush of Liberia. With the help of a crew of natives, the young missionaries have drained swamps, constructed fills, spanned streams and laid down several miles of roads. Work is proceeding on a generator house, three housing units and Maranatha Studios. People of Maranatha Bible Conference in Michigan provided the funds for the studios.

When Gilbert Hoffman, chief technician, reaching Liberia he brought new impetus to the work. Mr. Hoffman had with him the remainder of the broadcast equipment needed to put ELWA on the air. Soon the long-wave transmitter will be carrying the gospel in English to the nearby capital of the country,

Monrovia, and to the people of Liberia who can understand that language. Plans are under way for short-wave broadcasting to other parts of Africa. The station will also broadcast in other major languages of the area as the program develops.

### Australian Gospel Recordings

Gospel Recordings, Inc., is becoming well known to many evangelical Christians in the United States. It is even better known among the missionaries in many parts of the world who make use of its records. Even where languages have not been reduced to writing, recordings have been made of gospel stories, hymns and other material useful for evangelization.

Now there is to be an Australian Gospel Recordings. J. Stuart Mill offered

## MISSIONS

Harold R. Cook, Editor

himself to begin the work during the recent visit of Joy Ridderhof, director, to Australia and Indonesia.

Meantime Gospel Recordings report that records have been made in 540 languages and dialects. During 1952 they were able to send out 138,000 records, all without cost to the missionaries. For several years the work had been entirely on a faith basis.

### A New Name

The closed door in China has forced a number of missions to seek new fields of service. This has meant for some, too, a change of name.

One of the most recent to face this problem has been the South China Boat Mission. Founded by Florence Drew in 1909, the mission had devoted its ministry to the people who are the literal "floating population" of South China—men, women and children who spend their lives on the boats.

When the Communists seized control of China, the boat missionaries sought out other areas where there are boat people needing to be reached with the gospel. Naturally the first move was to Hong Kong. But then there were boat people found in Japan, too, especially on the Inland Sea, and some in other places.

Now the home council of the mission has voted for a change of name. The effective date has not yet been announced, but the new name is to be Oriental Boat Mission.

### More from Colombia

From twenty-three items included in the latest report on the persecution of Protestants in Colombia, we select just three. These are not cases of mob action. They are far from being tinged with any suspicion of Communistic or even liberal political activity. They are acts deliberately carried out by responsible government agents to oppress the Protestant minority in the country. No foreign missionary was involved.

*Protestant Pupils Expelled.* The past year (February to November, 1952) there were four Protestant girls studying in

Moody Monthly

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the official government high school of Armenia, Caldas. Eloisa Correal and Ofelia Blutrigo were in the second year, and Olivia Posada and Eunice Paznino were in the first year.

Although it is a government school, they were required to take the class in Catholic religion and always made good grades. The class was taught by a priest, Fernando Lopez. Yet the principal of the school, Sra. Eva Arbelaez, continually complained because they did not attend mass.

When the principal insisted, the girls refused, saying that they attended their own church at the hour when mass was held. The principal replied that to attend mass was a part of the discipline of the school and that the girls had to do all that the school required. The departmental director of education also ordered that the girls should attend mass or leave school, because it was a Roman Catholic (!) school.

On November 6 the principal sent the girls to the priest, saying that they refused to pay any attention to her. The priest said they would have to attend mass the following Sunday or leave school without taking their examinations. (There was only one more week in the school year.)

The girls finally went to mass with the school group on Sunday, November 8. But at the time of the elevation of the host they did not kneel with the others. The principal, of course, noticed it. The next day she called the girls, said they had disgraced the school, and expelled them.

These four Protestant girls will now have to repeat their whole year of studies, if they can find a school which will receive them.

**Protestant Teacher Denied Certificate.** Sra. Concepcion Velez de Sanchez is a Protestant who has taught school for the past twenty-four years. In order to continue her work she was required to procure her "classification" from the director of Public Education. To do this she was told to present, among other documents, a certificate of good conduct issued by her parish priest.

Mrs. Sanchez went to the priest, Father Ayola. He asked if she was a Catholic. She said no, that she was a Protestant. He informed her that in that case he could not consider giving her a certificate and began to insult her.

When the priest asked her if she was married, Mrs. Sanchez answered yes, that she had been married according to the laws of the land in a civil ceremony. At that the priest retorted that she was not married at all but living in public concubinage. He then motioned to the door and rudely ordered her to leave at once.

Mrs. Sanchez returned to the Department of Public Education and reported what had happened. But the inspector merely told her that unless she had all the required papers, including that certificate of good conduct, nothing could be done. She could not continue to teach.

**Prisoners Deprived of Bibles.** Not even in prison cells at the capital is there freedom of worship. The report is that the authorities in the Bogota prisons searched all prisoners and confiscated all



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Bibles, New Testaments and Protestant literature which they could find. They have threatened the prisoners, saying that anyone discovered with Bibles or Protestant literature in his possession will be sent to the prison in Tunja for bad conduct.

Even visitors entering the jail are searched. If they have Bibles or other literature it is all confiscated, and they themselves are often detained.

\*\*\*

Although until recently a Colombian pastor was allowed to visit the Protestant congregation in the leper colony, Agua de Dios, the government administrator, has now forbidden any such visits. Thus these unfortunate outcasts from society are deprived even of the consolation to be had from a minister of their own faith, to say nothing of the medicines and other material help he usually took with him.

So the Colombian government continues its repressive policies. At present it is considering a draft of a new constitution. It is a drastic attempt to turn the calendar back a hundred years. The Roman Catholic Church would be established as the state religion. The president would be given dictatorial powers in any emergency. And a blight would fall upon a country which a few years ago was considered one of the most progressive democracies in Latin America.

## Mongol Revision Completed

For fifteen years or more Mongolians and missionaries have been working to revise the Mongol Bible. It was a needed job, but a hard one. A number of those who began the work have not lived to see it completed.

But now it is done. At last word the missionaries were eagerly awaiting the first bound copies from the printers. But then would begin the second phase of the task. How would they get the Bible into the hands of the Mongols?

Today there are no missionaries in Mongolia. The land is completely behind the "bamboo curtain." Some of the Mongol leaders, indeed, have escaped to such places as Formosa. But they are not going back. The means for getting the books into the hands of the people must be found through prayer and consecrated ingenuity.

## Israel's Population

The population of Israel is now reported to be 1,629,000 persons. Only 179,000 are non-Jews. While immigration is continuing, it is not as great as it was a while back. Some of those who migrate to Israel find that they do not fit in. A number return to their original homes or move on to other countries. The net increase from immigration during 1952 was something less than 1,000 per month. For various reasons Christian work in Israel is lagging.

## New Korean Bible

The American Bible Society reports that it has begun to distribute a new Bible in Korea. It is not a new translation, however. Rather, it is printed in the new spelling called *Hankul*. The contention is that the new spelling is much

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easier for the people to read than was used before.

Opposition to modernizing the spelling was not lacking. A number of the church leaders opposed it, though it is not clear just what their reasons were. Even the older version was a distinct break with the traditional scholarly use of Chinese symbols.

Korean Christians have always been a Bible-loving people. It is hoped that with this new simplified spelling many more will be able to enter into the treasures of the Word of God.

## Dominican Leadership

For the first time in its history, the Free Methodist conference of the Dominican Republic has elected a Dominican national to superintend one of its districts. He will engage in evangelistic campaigns, assist pastors in opening up new points, and promote the Macedonian League. This last is a program like the "Lord's Acre" plan to help local churches become self-supporting.

Moody Monthly

# How to Index Your MOODY MONTHLYS

By Leslie H. Kellner

**S**HORTLY after I subscribed to MOODY MONTHLY I realized that much of this material had lasting value. "Of what use are all these splendid articles going to be to me in the years to come?" I asked myself. "Will I just accumulate a pile of magazines, or can I do something that will make the articles available to me whenever I want them?"

Many of the major items in the early issues I received, were based on Scripture texts. This gave me the idea of cataloging articles on the basis of Scripture reference. Accordingly, wherever a text is given I make out a card.

In one issue, for example, there was an article by Frank Gaebelein entitled, "Four Reminders," with the text II Timothy 2:8-14. As I already had a card in my file for II Timothy 2, I simply indicated the verse reference on the next vacant line followed by M. M. (for MOODY MONTHLY), the month and year of issue, and then the page number. Should I be studying this section of Scripture and want additional informa-

Because of the quantity of helpful material presented from issue to issue in MOODY MONTHLY, many readers file their back copies, indexing items they are most likely to want to refer to at a later date. In the accompanying short article Leslie H. Kellner, pastor of Collinsville (Mass.) Union Church, describes the system of indexing he has devised and used during the past five years.—Editors.

tion, I have an article which may help me with background material for a sermon, Sunday school lesson, or other messages.

If an article does not carry a Scripture reference, I classify it to suit my own needs. For example, in the issue mentioned above there is an article by M. H. Duncan, "Something Is Missing in Our Schools." I have a section in the back of my card file arranged in alphabetical order by subjects. This article is indexed under "Education."

I value "Golden Nuggets" by Kenneth Wuest, so these find their way into my file. I follow the same system as indicated, putting the word "Greek" after the page number, so that I may see at a glance that this is material concerning the original text.

I use the same system with the questions asked in "Answering Your Questions," generally using the reference given.

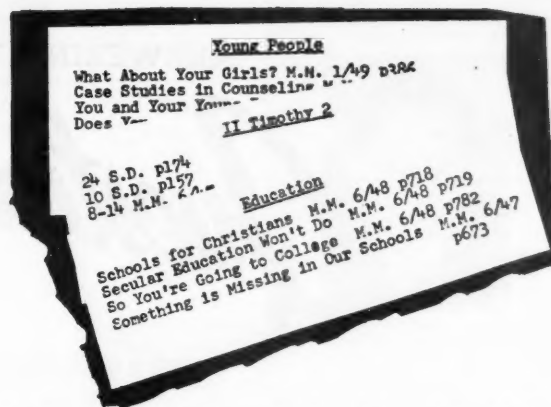
The Sunday school lessons with the

Scripture references at the beginning of the lesson also give me ready material whenever I need it. I have even recorded the numerous outlines having Scripture references. These my young people may use at their meetings.

You will note that this system is flexible enough so that articles from other Christian magazines can be included. However, probably about 90 per cent of my file is taken from MOODY MONTHLY.

It is obvious that one does not have time to read every article in every magazine that comes to his desk. Like every pastor with more to do than he has time for, I cannot devote enough time to reading. However, in a half hour I can catalog everything in a single issue which will be of future value.

So far I have accumulated Scripture references to more than 900 chapters in the Bible with some 3,000 verses represented. Also I have about 125 subjects classified.



Samples of cards used by the author for indexing articles of lasting interest and value in MOODY MONTHLY and other publications.

## Editorials [Continued from page 640]

the day of doom or judgment, there was no appeal from the ruling imposed by its record. Either you were in or you were not.

There is another book. It is in heaven and it is to all mankind what *Domesday Book* is to the English and the *Mayflower* log is to Americans. It is called the Lamb's Book of Life, and either your name is or is not there. Upon that fact rests all of your eternal destiny. The one way to know your name is there is to put your faith in the One whose book it is, the Lamb of God, who takes away the sin of the world.

### How Many Kinds?

These are difficult days for a Christian to live forthrightly, steadfastly, wisely, with love in his heart for all men, specially the brethren.

If you doubt it, check up on some of the words and phrases which roll off our tongues as Christians or creep into our writing for non-Christians to read and ponder.

The culprit we have in mind is "Bible-believing Christian." It tapped itself out on someone's typewriter, es-

caped the editor's pencil and appeared quite brazenly in a recent issue of MOODY MONTHLY.

The implication it carried, of course, is that there are other varieties of Christians. This is an impression we hasten to correct. Unfortunately it is not so easy to change the situations which make a phrase like "Bible-believing Christians" seem somewhat needed.

Down through the years the Christian Church has been the target of continual imitation. And so we have had professing Christians as well as Christians in fact and faith. Apostasy has entered to make the picture more complex, as well as division among true Christians. Small wonder that "Bible-believing Christian" has made itself at home in spite of dubious meaning.

The fact remains, however, that today as in the past there is only one kind of Christian. His faith rests on the Word of God and in God's precious Son. He shows the evidence of spiritual life which only Christians show.

Perhaps in this day it is good to be reminded that God Himself is making Christians, that He makes only one kind, and that among them all should be strong ties of love and understanding. If Christians themselves lived with these convictions more definitely, the world at large would have less cause to be confused about just what a Christian really is.



## ANSWERING YOUR

# Questions

NATHAN J. STONE

### THE PRODIGAL SON

Will you please explain Luke 15:11-32, the story of the prodigal son? What lessons are derived from it as applied to a present-day Christian in the relationship between himself and the Lord?—Mrs. H.C., Michigan

The lesson of the parable of the prodigal son is not primarily, if at all, a lesson of the relationship between a believer and God. The words "father" and "son" are not necessarily an indication of such a relationship and need not therefore be pressed into such an idea.

But the parable does show the greatness of God's love. We can see and understand how a human father could so long for the return of a son who had fallen into great sin and disgrace, that he would eagerly welcome that son to himself. How much greater is God's longing for the return of His sons who, though originally created in His image, have fallen and gone far away in sin. He who, in the Person of Christ, came "to seek and to save that which is lost" will in a far greater way rejoice at their return, for "God is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

As a matter of fact, the entire chapter is an illustration of the lost being found and thus saved. In the first two parables of Luke 15 (and the three parables are to be viewed as a unit), it is stated of each thing found that there is joy in heaven over one sinner who repents. Of the son in the third parable also, it is stated that he was *dead* and is *alive*, and *lost* and is *found* (v. 32). So it is said of sinners in Ephesians 2:1, "And you hath he quickened [made alive] who were dead in trespasses and sins."

### REASONABLE OR SPIRITUAL SERVICE

In reading the Revised Standard Version of the New Testament I find it translates the words "reasonable service" of Romans 12:1 in the King James Version as "spiritual worship," which seems to me to give an entirely different meaning to the verse. Am I right?—Mrs. G.R., Elkhart, Ind.

The "reasonable service" of the King James Version of Romans 12:1 is vari-

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

ously rendered by other translations, as "rational divine-service," "rational worship," "spiritual service," "rite of consecration," etc. Nothing could be more "reasonable," of course, than such service. But the word "reasonable" as it is used today hardly expresses the meaning of the original. The Greek word for worship or service, *latreia*, held associations of the physical temple with its rite of sacrifice, and priest and altar. In the Greek word *logikein*, which could be translated as rational or spiritual, the apostle is presenting a contrast between worship as a mere rite, and thus carnal, and worship as of the mind or spirit, and thus rational or spiritual. It is a contrast as between the Old and the New.

So the word "bodies" in "present your bodies" is rather the comprehensive term for the whole person, and is the equivalent of saying "present yourselves," body, soul, spirit, a "living sacrifice"; again, not the formal rite of a dead offering, but a spiritual living service.

This reasonable or rational or spiritual service is further defined in verse 2 as that transformation by the *renewing* of the *mind* under the influence of the Holy Spirit which decides and chooses what is "that good, and acceptable, and perfect will of God."

### THE LORD'S DAY

In Revelation 1:10, does "the Lord's day" mean Saturday or Sunday? I have heard Seventh-day Adventists claim that the reference here is to their Sabbath Saturday. I believe it is the first day of the week.—J.B.T., Nebraska

There is a difference of opinion among commentators as to whether "the Lord's day" in this passage refers to a day of the week, or to that event frequently spoken of by the prophets (Joel, Malachi, etc.) as "the Day of the Lord," a day or time of judgment upon the earth.

If it refers to one of the days of the week, then it would certainly be the first day of the week, the day on which the Lord Jesus arose from the dead, the day which, from the earliest times, the apostles and the Church began to celebrate as the special day of the week for coming together in fellowship and worship, and for commemorating the Lord's resurrection, which to us is the assurance of our salvation, and a *new life*, the resurrection life in Him.

If the apostle had meant the seventh day of the week, he could have used the

word Sabbath, as is done elsewhere in the New Testament, as the day of rest for ancient Israel under the old covenant. For even though John wrote to these churches in Asia, there were many Jewish believers among them, and all were acquainted with the Jewish Sabbath also because of the large Jewish communities in their midst.

### THE CENTURION'S SERVANT

Will you please explain the apparent discrepancy between the accounts of the healing of the centurion's servant in Matthew 8 and Luke 7? This seems to be the same incident. In Matthew the centurion is said to come in person. In Luke he sends elders first and then friends.—N.S., South Carolina

It was not uncommon to attribute to a person an act done on his authority, even though not performed by him personally. King Solomon, for instance, is said to have offered as a sacrifice on the occasion of the dedication of the temple (I Kings 8:63) 22,000 oxen and 120,000 sheep. It was, of course, a physical impossibility for him to perform this personally, but he is said to have offered them.

The centurion therefore came to Jesus in the persons first of the Jewish elders, and then also in the persons of his friends. It is quite possible also, as Matthew 8:13 might seem to intimate, that the centurion did finally meet the Lord in person.

Apparent discrepancies may also frequently be explained by a difference of purpose or viewpoint on the part of the writers. Matthew purposely first refers to the healing of a leper, and he records these miracles more with reference to the teaching associated with them. Luke does this, of course, but quite obviously deals more with details and circumstances.

Then it is significant that Luke omits what Matthew records of this incident in 8:11, 12 because Matthew was writing to the Jews particularly. "And I say unto you. That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness." This was written especially to contrast the "so great faith" of a Gentile, with the lack of faith and hard-heartedness of Israel's spiritual leaders.

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A light that can never be darkened  
A purity that can never be defiled  
A beauty that can never be marred  
A wisdom that can never be baffled  
Resources that can never be exhausted

—War Cry



## Golden Nuggets

### for Bible Students

By KENNETH WUEST

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#### THE ISOLATION OF THE TOTALLY DEPRAVED NATURE

LEAVING the technique of the Greek student's study desk where it belongs, we offer the following translation and interpretation of Romans 6:6: *Knowing this, that our old self, that self we were before we were saved, was crucified with Him, in order that our physical bodies which before salvation were possessed (dominated) by the evil nature, might be rendered inoperative in that respect, to the end that no longer are we rendering a slave's habitual obedience to the evil nature.*

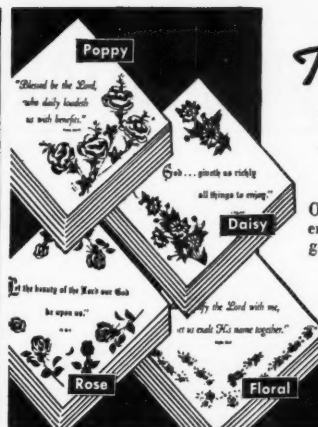
Paul declares that God, when He saves a person, renders that person's body inoperative, so far as the evil nature is concerned. The following illustration will help us:

In a machine shop there is a turning lathe which is powered by a belt that runs to the ceiling. Attached to the ceiling is a revolving wheel on which this belt runs. When the machinist is through using the lathe, he renders it inoperative by shunting off the belt that connects it to the ceiling. That lathe is like the person and his body. The ceiling wheel is like the evil nature. As it made the lathe operate, so does the evil nature motivate the person before salvation. When God in salvation renders the person and his body inoperative with reference to the evil nature, He shunts off the belt which connected the person with the evil nature. God says: "I have broken the connection. Now maintain that separation."

When the machinist wishes to operate the lathe, he puts the belt back on. Since the Christian is a free moral agent, he can and sometimes does put the belt back on, and sin in the life is the result. But he cannot make a practice of that, because God has provided checks upon sin in the Christian life, the ministry of the Spirit, chastening, suffering, a guilty conscience.

Another check is the divine nature. An up-to-date machine shop discards the ceiling wheel and installs an individual electric motor under each lathe. The divine nature installed by God is the new source of power which motivates the Christian's life as he yields to it. His business is to keep himself linked to the divine nature and disconnected from the evil nature.

The Christian never acts alone. He either acts under the control of the old evil nature or in the energy of the divine nature. He must make the choice. Paul says, *Be ordering your behavior habitually in the sphere of (locative case), with reference to (dative case), by means of (instrumental case) the Spirit, and you shall absolutely not fulfill the passionate desires of the flesh* (Gal. 5:16).



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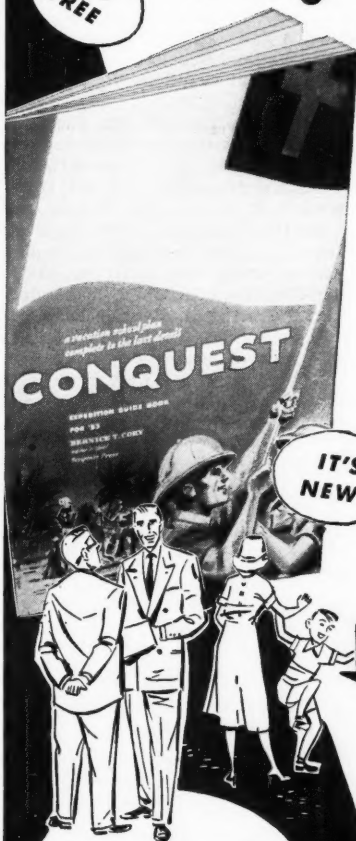
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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

May 17

## Living as Christians

I Thessalonians 1:1; 5:1-11, 14-23

**MEMORY SELECTION:** *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.*  
—I Thessalonians 5:9,10

The Christian life is a well-balanced life. It cares for the past by the forgiveness of sin. It gives hope for the future, when Christ shall return and God's plan is carried to its glorious conclusion. It also makes the present real and vital, for it not only looks back to the cross where the debt of sin was paid, and forward to the glorious hope of His coming, but in the light of that truth it calls forth Christian living of the highest order.

Our lesson for today provides an excellent opportunity to present this effective and attractive picture of God's eternal plan and purpose, and an appeal for personal loyalty to the Lord.

After his gracious and thankful recognition of the fine spirit of the Thessalonian Christians in the early part of the book (we suggest you read at least 1:1-10), the apostle by inspiration goes on to tell them how they should live. They had become disturbed and confused by some teaching regarding the Lord's return, so he tells them how they should be

### I. Looking for the Coming Christ (I Thess. 5:1-3)

To bring this matter fully before us, we should read I Thessalonians 4:13-5:11, which is one of the most important passages in the Bible on the subject of the Lord's return.

The Thessalonians had been looking for Christ's return, and they were as right in doing so as we are. Because some of their people had died, however, they began to fear that they would be separated from them when the Lord returned. Here they are comforted and instructed on that point.

Remember that there are two phases to the coming of Christ. One is His return to catch up and take home to glory the believers, both dead and alive. Then will come His glorious appearing in judgment on unbelieving men.

The precious and powerful truth of Christ's return has come into disrepute because instead of cherishing the hope and allowing it to influence life, there has been a tendency to try to calculate dates. The spiritual value of the truth has been beclouded by the concern about "times and seasons." These are in God's hands, and we may well leave them there, always remembering that the time is near at hand (vv. 2, 3).

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We are to be ready for His coming, and that means we should be living in the light of that coming. Those who have this hope are to purify themselves even as Christ is pure (read I John 3:1-3). That means

### II. Living for the Coming Christ (I Thess. 5:4-11, 14-23)

What a thrilling and challenging picture we have here of true Christian living. At the same time, it is powerfully convicting. Let us be sure that we are moved by it.

Awake—that's what believers ought to be (vv. 4-7a)! How many there are who "sleep" spiritually, forgetting that they are the "sons of light, and sons of the day." We believers are the children of the morning—keen, alert, eager for the day.

Sobriety (vv. 7b, 8) befits the Christian. He will have nothing to do with the drunken debauchery round about him. In fact, he should have nothing to do with that which causes drunkenness.

Being sober, however, does not mean that he is dull, far from it, for he goes on with the Lord in faith, hope and love (v. 8) to a real victorious life in Christ (v. 9).

Helping one another on the way (vv. 10, 11), Christians are forgiving and kind (v. 15). They are concerned about the weak and fainthearted (v. 14). Unregenerate man has no patience with such folk, but God does, and God's people do.

There's joy and thanksgiving, and a yieldedness to the Holy Spirit (vv. 16-19) in the Christian life, which makes it a delightful experience of useful living.

It is a clean life (v. 22), intelligent (v. 21), forward looking (v. 20), and set apart (that's what "sanctify" means) for God, who will preserve body, soul and spirit until the coming of Christ.

Well, Christian friend, how does your life measure up? God can give grace and strength if you will only let Him. He can make your life sweet, clean and effective. Speaking of being sweet, reminds us that there are essentially two ways to "preserve" (v. 23): with sugar and with vinegar. Don't be a "vinegar saint," preserved but sour and unattractive.

May 24

## Problems of the Christian Conscience

I Corinthians 8:7-13; 6:18-20

**MEMORY SELECTION:** *Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*—I Corinthians 8:13

The Christian walks among men in a disordered and sinful world, and his best witness is usually by his life rather than by his words. This means that he must walk circumspectly, in good conscience;

yes, and more than that, for he must live in the constant light of the Holy Spirit's guidance and control.

Today we face three vital principles which we do well to apply to our own lives, as well as to the lives of those whom we lead and teach. We note then that

### I. Love Limits Liberty (I Cor. 8:7-12)

Liberty is a word sweet to our ear, and the concept for which it stands is dear to our hearts. We fear and fight against any ideology or authority which would in any way limit our liberty, but we soon recognize that there are limitations.

Politically, we are not free to dishonor the flag or to be disloyal to our country. Mentally, we are not free to defile the thought streams of our neighbor or deceive him. Spiritually, our liberty is circumscribed by the love of Christ, a gentle, wholesome bond, but nonetheless real and definite.

A problem had arisen in Corinth—one of many such difficulties—but in this case it concerned their relationship to the heathen practices which pressed in so persistently upon them in this wicked city. Meat offered in idol temples was sold at bargain prices in the market. Should a Christian buy and eat it? Some said "Yes," for an idol is only wood or stone. Others said "No," fearing that they thus came too near to the awful idol worship.

What was the right answer? The Christian has knowledge and discernment; idols do not frighten him. He has liberty to choose and act for himself, but—and let's write that in large letters—BUT Christian love is superior to both logic and liberty, and says that if this offends a weaker brother, it would be a sin for me to exercise my liberty to his harm.

The application of that principle to daily living is both obvious and terrific in its impact. Don't miss that point of the lesson.

### II. Consideration Rules Action (I Cor. 8:13)

While closely integrated with the truth already stated, this verse deserves to stand by itself as a statement of a profound principle of Christian consideration which touches every realm of life. It applies to food, drink, amusements, habits, customs, wearing apparel; in fact, to everything in life.

Note that it is what we call "a must" in the life of the Christian, not something he may choose to do, or ignore at will. This is a vital principle of action.

The sin which causes our weaker brother or sister (and remember, they are always with us) to stumble is not only a sin against them, it is also a sin against Christ who died for them.

In these self-assertive days, when the sensitive soul is largely ignored and even despised, it is good to be reminded that Christianity has a different viewpoint and one with a real heart in it.

### III. Consecration Controls Life (I Cor. 6:18-20)

We turn back a page in our Bible to find the real basis for this kind of living, and learn it centers in a realization of what is included in our redemption. We

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(An Editorial by John E. Brown, Sr.,  
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are not only saved and belong to God (v. 20), but salvation makes the believer's body the temple of the Holy Spirit.

When the child of God really grasps that truth and yields in wholehearted consecration, his attitude toward his life is revolutionized. When I realize that the third Person of the blessed Trinity dwells in my body, I will not abuse it or misuse it. I will not take it to places where the Spirit would not go. I will not use it or any of its members to do anything which does not honor God.

On the other hand, I will yield it without delay and without reservation to His control, and count on Him to empower and use me for His glory.

What tremendous, life-changing truths we have to deal with in this lesson. May many be transformed as they study it and apply it to their lives.

May 31

## The Way of Christian Love

### I Corinthians 13

**MEMORY SELECTION:** *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*—I Corinthians 13:13

Man is continually striving for something better. He resolutely scraps his best effort and produces something better. He writes a book, and it is soon superseded by a later volume. Is there anything that will endure? Is there anything that bears the mark of perfection? Yes, there is, and it is love.

Many important things enlist the interest of the Christian, but they lose their savor and their meaning if we forget the first and the great commandment of love, for God and for others (John 13:34, 35).

The writer to the Corinthians, speaking by inspiration, has been dealing with the question of spiritual gifts, and in the last verse of chapter 12 he urges them to seek the best gifts, in fact, "the most excellent way" (A.S.V.), the way of love; and that becomes the subject of chapter 13, where we learn that Christian love is

### I. Essential (vv. 1-3)

Life has many excellent gifts which God has bestowed upon His people. How do they compare with love, and what is their value apart from love?

Glowing angelic eloquence, the far-seeing eye and the faithful words of the prophet, the attainment of knowledge and culture, mountain-moving faith, liberal-hearted charity and martyrlike self-sacrifice—without love they are nothing.

Think that through. Ecstatic utterance, even of spiritual truth, is a soulless, brassy thing without love. Prophetic vision and miracle-working faith can become cold and self-seeking. Charity and even sacrifice may be dictated by a desire for self-justification or self-glory. Love is the indispensable ingredient of every act and the very essence of a satisfying and useful life.

### II. Effective (vv. 4-7)

Does it work? That is the much-praised test of experience. Well, does love really work, or have we been talking fine but ineffective theory? Yes, it works!

Moody Monthly

Think of all the things in life which irritate and depress. Put them over against the qualities of Christian love listed in these verses, and you cannot escape the conclusion that love is what this world needs.

Impatience, envy, pride, boasting, vulgarity, self-seeking, undue-sensitivity, evil-thinking—what a sad and disturbing list, and love transforms them all into virtues with the glow of eternity upon them. It really does work.

Remember that just talking about love, or reading of it, or studying it in a Bible class will not make it effective. We must put it into practice. Why not start now? Let God make your life gracious and powerful, because love dominates each thought and action.

### III. Eternal (vv. 8-13)

Many gifts are temporary in their usefulness. Actually, most of the things man makes or does, except as they serve God, are transient. Look at the scripture of our lesson. Even so vital and wonderful a matter as prophesying, which includes both forth-telling and foretelling, shall one day find its end in fulfillment. The line of prophets shall cease, for their work is no longer needed.

Hope shall eventually find its longing expectation satisfied. Faith shall see the day when it shall be justified in complete fulfillment. Childish things shall be put away, because we shall at last reach our full stature of maturity. Knowledge shall be perfected and its pursuit no longer be needed. The dim figure in the mirror shall be face-to-face reality. Ah, yes, there is a great day coming!

That just about brings everything to a conclusion, doesn't it? No, for there remains one thing that is eternal, namely, love. It never fails, and never



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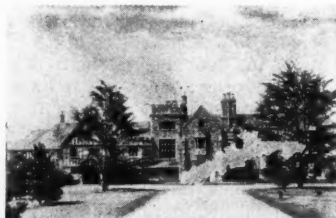
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will fail, for God is love, and God is eternal. From all eternity to all eternity, love continues and prevails.

One would think that every Christian would be eager and diligent in the pursuit of this abiding gift, and yet it is at this point that even the most orthodox and active believers fail. Shall we not determine that by the grace of God we will seek out this "most excellent way"?

June 7

### Principles of Christian Stewardship

II Corinthians 9

**MEMORY SELECTION:** *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*—II Corinthians 9:7

The attitude of a Christian toward his money is a good test of his dedication to the Lord. It is a subject which is not easy to handle with understanding and tact, so it is a fortunate thing that Scripture speaks so plainly and kindly on the subject.

There is an impression current among many folk that having earned money, we may do what we please with it. But even our government does not act on that principle. It inquires how much we earn, where we earn it, and takes its substantial tax out of it before we get it.

The Christian recognizes, or should recognize, even a higher authority and realize that he is a steward for God and responsible to Him for the right use of all possessions. In addition to our lesson, it might be well to read such passages as Deuteronomy 8:11-14; Malachi 3:7-10; Luke 12:22-34; I Corinthians 16:1-4, and I Timothy 6:17-19.

The Scripture we have before us today tells us that Christian giving involves recognition of

#### I. A Divine Zeal (vv. 1-5)

Paul writes to the church at Corinth about the offering he expects them to have ready for the needy saints at Jerusalem. Note that they had not then delegated the care of the poor and the needy to governmental or secular agencies, as we have largely done. It is high time that the church recalls that the gospel we preach, while definitely not a social gospel (salvation is an individual matter), does have tremendous social implications.

Intelligent plans by Paul were laid to have the offering properly taken, and this is quite in order. There should be good sense in this matter of giving and the providing of the right opportunity to do it. But underlying all these must be a deep-going, heart-warming zeal which makes giving liberal and open-handed, not a matter of pleading, or squeezing (v. 5).

This is the fundamental need in the hearts of all of us; and when we have it, we shall not only be a blessing in our giving, but a blessed example to others (v. 2). Now we consider

#### II. A Divine Principle (vv. 6, 7)

God established a principle which runs through all nature, namely, that the harvest is always in proportion to the seed



sown, and that the reaping thus depends on the sowing. We recognize this in the field of agriculture and of commerce, and we need to be reminded that it is true in even a deeper sense in the spiritual realm.

Those who withhold the money which God has a right to expect of them, or give meagerly when God has led them to give abundantly, cannot expect any real return. On the other hand, Spirit-led giving to the Lord's work certainly has never impoverished anyone.

Giving for God's cause is not just a matter of wisdom, but it has a deep spiritual significance, for this is

### III. A Divine Grace (vv. 8-14)

Giving with an eye single to God's glory and in response to His guidance is cheerful giving. The offering in the church service becomes not only an act of worship, but a time of real joy. Have a good time when you give!

You and I will have that thrilling experience when we permit this grace of God to abound in our hearts. It is indeed a wonderful provision God has made to keep His children from being trapped in the awful pitfalls which the love of money puts before the feet of men.

We need to be reminded that God is the giver of "all sufficiency," that in Him we have all things. Being enriched by Him, we become liberal (v. 11); and that liberality in turn meets the needs of the saints (v. 12), and what is more, draws forth from them thanksgiving to God.

One of the great things to be accomplished by true Christian "charity" (if we should call it that) is the winning of the needy, who are helped to the Lord. It is something that needs to be done now. God never expects us to do what He does not do, and now we hear of

### IV. A Divine Gift (v. 15)

"You can't beat God giving" was the motto of a useful man of God, and he was right. For before, and over and in and through all giving for His glory is the remembrance of God's unspeakable gift, the Lord Jesus Christ. It is He who gives meaning to all life and to every detail of life.

God gave in unspeakable sacrifice for us. Can we do less for Him and His glory?

June 14

### Paul Champions Christian Liberty

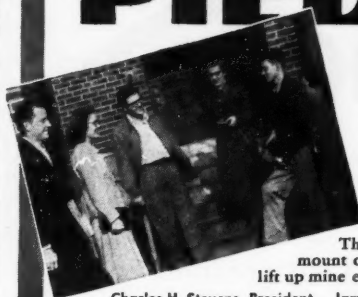
Galatians 2:1-10, 19-21

MEMORY SELECTION: *For ye are all the children of God by faith in Christ Jesus.*—Galatians 3:26

Differences of opinion and the resulting problems need not be harmful to the work of the church, indeed, they may actually be helpful, if they are properly met and honestly settled. A great and deep-going question had arisen in the early church in Antioch, and it needed a scriptural and authoritative answer once and for all.

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found freedom in Christ until some of those who opposed the preaching of Paul (the "false brethren" of v. 4) came in and taught that while they were saved through Christ, it was necessary for every believer, including the non-Jews, to come into Christianity by way of Judaism and first fulfill its laws, especially the rite of circumcision. This promptly raised the fundamental question whether Christ alone could save, or if men were saved by grace plus works.

To settle this matter, Paul and Barnabas (and others were undoubtedly along to present their views) went up to the church at Jerusalem, where a great church council discussed it freely and came to a decision (see Acts 15:23-29). This decision was then transmitted to the church at Antioch by letter (it is well in things of such moment to have them clearly written out), and by personal messengers (it is also well to be kind and personally friendly when controversy has arisen). We find

**I. A Serious Difference of Opinion—Grace versus Law**

There are some matters on which one may yield, but when a question of this kind arises, there must be definiteness; and Paul stood without compromise for "the truth of the gospel" (v. 5).

The entire future of the gospel ministry was in a real sense dependent on the solution of this problem. Christianity is the only religious faith in the world which presents justification by faith as the way of redemption. All others follow, more or less, the path of salvation by works.

Shall works of law be mingled with grace, or can Jesus Christ save men by grace through faith? That was the question. Instead of letting argument run on into bitterness, they wisely decided on

**II. A Christian Method of Settlement—Council, not Controversy**

There may be times when a Christian must take a "Here I stand, God helping me; I can do no otherwise" position, but certainly there should be no such spirit in dealing with honestly differing interpretations of Scripture. False brethren had stirred up this question, but now honest folk were confused.

The whole matter was openly and carefully considered by the brethren meeting at Jerusalem. How much we should gain today if, instead of magnifying our differences and permitting personal desires to intervene, we were willing to sit down at the tables of Christian consideration presided over by the Holy Spirit (see Acts 15:28).

Note the courtesy of verse 9, which speaks of the recognition of Paul and Barnabas by the leaders of the church, and observe also the good sense they showed in recognizing the hand of God in this matter. Courtesy is never out of place in dealing with difficult church problems, and it certainly helps to have some spiritual good judgment, too. They reached

**III. A Momentous Decision—Salvation is by Grace**

It could not possibly be any other way.

Moody Monthly

So without putting on the Gentile "brethren" (that's a nice touch) a "greater burden than the necessary things" (Acts 15:28) which accompany right Christian living, they restated the blessed principle of salvation by grace through faith in Christ.

The believer lives in a newness of life; but note that it is not of himself nor in his own strength, it is Christ living in him (v. 20). That is the secret of real Christian living, a complete acceptance and appropriation of all that Christ is in and for and through the believer.

This truth is at once deeply spiritual and completely practical. It is not something about which one theorizes. It is an actuality, something which Christians can and do live out in daily experience. For "the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (v. 20, A.S.V.).

To fail to receive this grace and to live in it because one tries to be made righteous through the deeds of the law is to deny the effectiveness of Christ's death on the cross. Deep? Yes—and wonderful; but not too deep and wonderful to receive by faith, to rest and rejoice in, as we walk through this world as the free sons of God.

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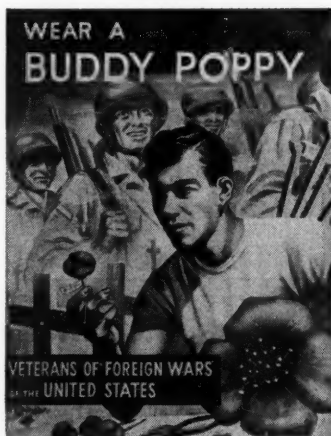
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Live Thou in me each day;  
Filled with Thy love, O Saviour,  
None can mistake my way.

Be Thou supreme, Lord Jesus,  
Fill to the depths my soul;  
That I may walk and speak, Lord,  
Under Thy sure control.

Be Thou supreme, Lord Jesus,  
Transform this life of mine;  
That in this veil of flesh, men  
May see Thy glory shine.

Be Thou supreme, Lord Jesus,  
When death's call Thou shalt send;  
I know in Thy face I'll see, Lord,  
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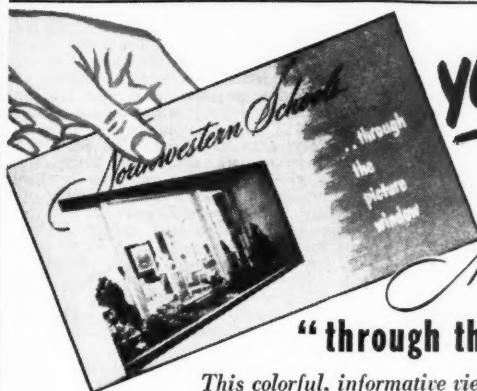
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[Continued from page 646]

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**COMPASS PUBLICATIONS, 1802 Parade St., Erie, Pa.**

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**CONCORDIA PUBLISHING HOUSE,** 3559 S. Jefferson Ave., St. Louis 18, Mo.

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**FULLER EVANGELISTIC FOUNDATION, P.O. Box 989M, Pasadena, Calif.**

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**GOSPEL LIGHT PRESS, 1214 S. Brand Blvd., Glendale 4, Calif.**

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**GREAT COMMISSION PUBLICATIONS,**  
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"Maximum Bible instruction" is the aim of Great Commission V.B.S. materials. In keeping with this aim, this curriculum provides two full lessons each day for each department. Much Scripture and hymn memorization is suggested. All projects are carefully planned for each project. The beginner study, "Homes That God Made"; primary, "Fathers and Sons," stories of fathers and sons from the book of Genesis which tell of the saving mercies of God. A special unit of study on prayer is also included. Junior, "The Ten Commandments," presenting the giving of the Law, illustrating the commandments with stories from the Bible and interpreting them in the light of Jesus' summary of love to God and man. Problem-raising stories provide the background for practical discussions of Christian ethics. Intermediate, "The Exodus," the deliverance and wilderness journeys of the Israelites, is presented with vivid archaeological backgrounds. In the second lesson period each day, the tabernacle is studied. Each pupil builds a model tabernacle. Teachers' manuals, 75c; pupils' workbooks, 20c; beginner worksheets (pad for four pupils), 40c; primary, junior, and intermediate worksheets (each pad for four pupils), 25c.

**HERALD PRESS, Scottdale, Pa.**

This curriculum is closely graded, and is composed of thirteen courses, three pre-school: nursery, "Learning About Jesus"; kindergarten I, "Enjoying God's Gifts"; kindergarten II, "Lessons from Bible Children"; eight grades: grade 1, "Stories About Jesus"; 2, "Stories About God's Friends"; 3, "What God Does for Us"; 4, "What God Wants Us to Do"; 5, "Life of Jesus"; 6, "Teachings of Jesus"; 7, "Followers of Jesus"; 8, "Life of Paul." There are also two high school courses: grade 9, "Getting Acquainted with the Old Testament"; 10, "Getting Acquainted with the New Testament." Teachers' books, \$1.50 each; pupils' books and activity packet, nursery through grade 2, 80c; pupils' book grades 3 through 10, 50c. A superintendents' manual of plans and practical suggestions for the administration and organization of a Bible school is \$1.50.

**HIGLEY PRESS, Butler, Ind.**

This publishing house has available an overall twelve year plan of Bible instruction with flannel-aids to offer pupils from 3 to 15 years of age. This is set up on a three-year plan to be repeated after each departmental cycle. Each flannel-aid set provides eighteen or more sheets of flannel board material, colored and processed on the back. It includes the necessary background and figures to be cut out and used to illustrate Bible stories. Teachers' complete sets, at \$2.00 each, contain the instructions for the use of the flannel-aid material with the Bible story, etc. There are pupils' workbooks which contain hand-work projects for each department at 24c each. Some of the titles available are: beginner, "Stories About Jesus," "Bible Boys and Girls"; primary, "God's Son," "God's Missionaries"; junior, "Bible Heroes," "Bible Mountains"; intermediate, "Adventures with Paul," "Man of Miracles."

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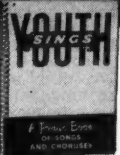
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SCRIPTURE PRESS, 434 S. Wabash Ave., Chicago 5, Ill.

"Lessons complete in themselves, Christ-exalting, scripturally sound, educationally correct, easy to follow" summarizes the Scripture Press V.B.S. course, with its well-planned, correlated worship services, memory time, music, Bible and missionary stories, recreation, expressional activities, etc. Each departmentally graded theme centers around the content of the memory verse for the day, and seeks to teach one main truth thoroughly. The departmental themes for 1953 are: nursery, "Living and Pleasing Jesus," in which the three- and four-year-olds learn some of the high points in the life of the Lord Jesus. Beginner, "We Learn About Jesus": the first week, "What Jesus Did"; the second, "What Jesus Wants Us to Do." Primary, "The Lord is My Shepherd," based on the Twenty-third Psalm, in which the primary studies shepherd life and considers the Lord as the Christian's "Good Shepherd." Junior, "The Christian's Birth and Growth," based on the ministry of Jesus as Saviour, Light of the World, Lamb of God, Lord, etc. Through the Christian's Birth and Growth gospel-graph, the juniors follow practical stories in which they learn how to belong to God's family and how to grow up in it. Intermediate, "Answering God's Call," in which the intermediates study God's call to nine Old Testament heroes and to nine pioneer missionaries. Young people and adults, "Our Bible and Bible Proofs." Teachers' manuals are 40c each; pupils' activity or workbooks, 20c; hand-work packets for the nursery children are 22c, and for the beginner, 25c. Supplementary visual aids are available for the beginners through young people's departments.

STANDARD PUBLISHING CO., 20 E. Central Pkwy., Cincinnati 10, Ohio

"Living with Jesus" is a completely new uniform V.B.S. course. Special teachers' books (45c each) for each department, nursery through teen-age, are used to adapt the general theme to each age group. Detailed instructions are given for teaching each lesson, also for the worship services, related stories, handwork, games, memory verses, music, etc. A list of some of the daily themes will illustrate the scope of biblical material covered: "The Land Where Jesus Lived," "Bible Homes," "Some of the Men Who Fished," "The Farmer and the Farm," "Going on a Trip," "Happy Days," "The People Loved God," etc. Ample direction is given to help the teacher apply Bible truths to the problems of everyday life.

A director's manual with complete program suggestions and guide, an outlined closing program, daily worship services, etc., sells for 50c.

A classroom size picto-graph set, "Home-land of Jesus," is correlated with the current course of study. It is complete with easel, flannelgraph background, eight sheets of sixty-six full color figures to make ten lessons, \$1.25. Also available are, "Living with Jesus," picture sets of twelve Bible-art pictures in full color, size 8x10, \$1.25.

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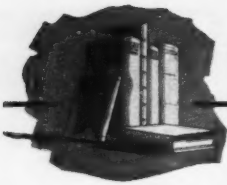
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Full Release From the Bondage of Failure and Frustration

**UNSHACKLED**, by Eugenia Price and Faith Coxe Bailey. Moody Press, Chicago. 160 pages, \$2.00.

Reviewed by Gladys E. Taylor



THESE life stories, which have been taken from the files of the Pacific Garden Mission, were originally written as radio scripts for the popular program, "Unshackled," by Eugenia Price, the producer. They have been adapted for this publication by Faith Coxe Bailey. Full release from the bondage of failure and frustration through the transforming power of God is dramatically depicted in the twenty narratives. It is a unique presentation of the ministry of the Pacific Garden Mission, but it should also serve to create interest in other rescue missions. The complete changes effected in these lives as they have been fully yielded to the Lord Jesus Christ remind the reader anew of how fully He "breaks the power of cancelled sin" and "sets the prisoner free." It is a book which will hold the interest and thrill the soul.

**FAITH AND FREEDOM**, by J. Wesley Bready, Ph.D. Light and Life Press, Winona Lake, Ind. 151 pages, \$1.50.

The Table of Contents shows the nature of this book. After the preface the following brief chapters appear: "Heritage the Mother of Destiny"; "The Era Bereft of Hope"; "Then Came a Prophet"; "Emergence of a Movement"; "Trail Blazers in America"; "Modern Society's Pivotal Achievement"; "The Prince of Social Reformers"; "The Father of Nobody's Children"; "History's Challenge to Our Day"; "What of Tomorrow?" From these chapter titles it will be seen that the revival under Wesley and Whitefield initiated and sustained the representative institutions of freedom. This book is the fruitage of twenty years of research by the author. It is a pleasure to bring it to the attention of the Christian public. P.B.F.

**GOD'S WAY AND OURS**, by Frederick M. Morris. Exposition Press, New York. 124 pages, \$3.00.

In this book is the instruction and wisdom of a clergyman with varied experience. It has twenty brief chapters giving the essence of sermons preached by the Dean of the Cathedral of St. Mark in Minneapolis. The title indicates its bearing on the relation of the will of the Christian to the will of God. This is a matter that is highly important, because comparatively few Christians have their wills wholly yielded to the will of God. This book ought to be in the hands especially of young Christians. It is a pleasure to commend it to the Christian public. It should be on the literature table of every home. P.B.F.

**BEYOND CIVILIZATION**, by S. Muller. Brown Gold Publications, Chico, Calif. 62 double width pages.

Here is a modern missionary classic both as to the material presented and the literary style.

Written by a woman missionary in a collection of letters descriptive of her missionary journeys while pioneering in the jungles of South America, it has all the marks of a masterpiece.

Strong men would be less likely to have stood the strains of travel than this little known woman missionary. Her encounters with the Indians are almost fantastic, but the reader is conscious of the consecrated

servant's spirituality and sanity.

Eleven chapters of writing and drawings by the author were not even originally intended for publication. That they have been published will prove of greatest blessing to the thousands of readers we hope to see inspired by this account.

A.M.D.

**CHRIST INCOMPARABLE**, by J. Oswald Sanders. Marshall Morgan and Scott, London. 223 pages.

The British author of this excellent volume calls his work "a doctrinal and devotional treatment of the great facts of the person and work of Christ." The devotional element predominates, and where such doctrinal themes as the deity of Christ and the humanity of Christ are discussed, it is in a simple, lucid fashion, and in non-technical terms.

The section dealing with the person of Christ treats of the earlier years of His earthly life, but instead of following through the events of the days of His flesh in the same historic-devotional manner, the author breaks off into considerations of the manliness of Christ, His sinlessness, His prayer life, His teaching, His serenity, and other aspects of His character.

The second section of the book, entitled "The Work of Christ," covers the scenes connected with the suffering and death of our Saviour, including the seven words from the cross, and adds chapters on the resurrection, the ascension, and the second coming of our Lord.

This is a book of true devotion. Throughout, the author's personal love for the Lord Jesus is felt, and he challenges the reader to a deeper love. There is a warmth in these pages that is transferred to the heart of the reader. Here one sees the Lord.

If we were to offer any criticism, it would be concerning the quotations. Many are excellent, and some are rare gems, but there are too many. While they reveal wide reading on the part of the author, they suggest too much leaning on others. Every chapter is preceded by lines or verses of poetry. These are always apropos of the theme of the chapter, but they sometimes lack literary merit. Others are of high quality. But these are small matters beside the real spiritual value of the book. J.C.M.

**GOD'S PLAN AND MAN'S DESTINY**, by Viola Mary Cameron. Scotia Printers, New Glasgow, Nova Scotia. 164 pages, \$1.95.

This book claims to be a digest of the Bible from "Paradise lost to Paradise regained." The author is to be commended for her reverent spirit and diligence in tracing out the intricacies of the divine dealings with man. However, one must challenge some of her evaluations. Space forbids an extended review of the book. However, the following strictures are offered.

First, concerning the covenant of works. Although used by several honored theologians, it must be said that it is a gratuitous assumption. All who use this term have failed to show its place in the Holy Scriptures. No satisfactory proof of it appears in its advocates. God's dealings with man from first to last have been on the basis of grace. Man coming forth from the Creator's hands bearing the divine likeness and image only needed the exercise of His powers in the development of his faculties.

Second, the Church did not appear in Old Testament times. Paul was given a special revelation to make it known (Eph. 3:2-8). Historically the Church became a reality at Pentecost. Pentecost could not have come until after the death and resurrection of Christ.

Third, lack of understanding of the kingdom of God, the kingdom of heaven and the Church. Failure to discriminate with reference to them results in confusion.

Fourth, "kingdom building by good works." The author starts out with the covenant of works. Man before he sinned, according to Miss Cameron, broke this covenant and brought ruin to the human race. How can the sinning race get enough good works together to build the kingdom of God? Furthermore, who ever heard of a kingdom being built? The prophet Daniel gives quite a different picture of the coming kingdom (Dan. 2:44, 45). According to this prophecy, the kingdom shall be set up by the God of heaven, not built by sinning man. The Stone hewn out of the mountain without hands, with a terrific impact strikes the Gentile image, representing the world kingdoms, and pulverizes them. When the kingdoms of this world are thus destroyed by a cataclysmic judgment, then the Stone fills the whole earth.

Fifth, the author rightly agrees that the Church will go into a condition of final apostasy. This view is in utter contradiction to her idea of the building of the kingdom of God by good works. P.B.F.

**WILL REVIVAL COME?**, by Ernest M. Wadsworth. Moody Press, Chicago. 127 pages (paper), 35c.

Dr. Wadsworth, director of the Great Commission Prayer League, is widely known in evangelical circles in the United States and Canada. His personal knowledge of revival extends from the days of D. L. Moody to the present time. The eighteen chapters of this book give consideration to the essential factors involved in the ministry of evangelism, such as the unalterable laws of revival, the praying, the preaching and the techniques involved. Pastors desiring help in the promotion of evangelism in their churches will find the needed help and suggestions in this book. The crying need of this hour is the turning of the minds of the people to God. P.B.F.

**AN INTRODUCTION TO PSYCHOLOGY**, An Evangelical Approach, by Hildreth Cross. Zondervan Publishing House, Grand Rapids. 464 pages, \$4.95.

Contrary to popular opinion, psychology is not the denial of the soul, the study of dreams, or the patching up of nervous breakdowns. Psychology, in fact, is the study of the soul as a living being in a complex environment. Although individual psychologists may be Christians or atheists, psychology as a science professes no point of view, philosophical, religious, or social. Therefore, the Christian has the great opportunity to study the findings of psychologists and then test their theories in the infallible crucible of the revealed Word of God.

The author presents these findings for the average Christian worker. The more

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important topics include: "The Nervous System," "Sensation and Sensitivity," "Response Mechanisms," "Attention and Perception," "Emotions and Motivation," "Maturation and Learning," "Individual Differences."

As one reads this book he is reminded of the words of the psalmist, "I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well."

This reviewer feels that although designed as a textbook for Bible institutes, Christian colleges, and seminaries, it should be supplemented by basic texts in general psychology for classroom use.

A careful perusal of Dr. Cross' work will whet the appetite of the diligent Christian steward for more serious readings in this field. A.T.A.

**THE AUTHOR OF THE PENTATEUCH**, by A. H. Finn. Christian Evidence League, P.O. Box 277, Malverne, N. Y. 166 pages, \$1.25.

The author in this valuable little volume produces "a mass of evidence, much of it overlooked," to show that the Pentateuch is a unity and not a compilation, that it is very old and that it came directly from Moses. So clear and convincing a picture of this is presented, that one wonders how anyone can seriously consider, much less accept, such a hodge-podge of fragments, curiously wrought, as the so-called higher criticism makes the five books of Moses to be. This is a volume to confirm our faith in the Mosaic authorship of the Pentateuch. N.J.S.

**KNIGHT OF THE BURNING HEART, THE STORY OF JOHN WESLEY**, by Leslie F. Church. Abingdon-Cokesbury Press, Nashville. 185 pages, \$1.75.

A graphic account of the life of a great servant of the Lord, who as a young preacher finally could shout, "I believe," two words that completely changed his life to one aflame with the message of salvation.

The biography, dealing primarily with Wesley's ministry, moves at a rapid pace, beginning with his childhood in Lincolnshire, England, his student days at Oxford, his conversion, and his all-consuming zeal for preaching the gospel. Finding churches closed to him, he began his famous circuit riding over the country that lasted for half a century. His experiences, gleaned from his diary, make an astonishing compendium of the man's tireless efforts to win rich and poor alike. His was a ministry that slowly brought about a change in the social structure of the country as well as that of the church. E.D.C.

**IN THE NAME OF CHRIST, A HISTORY OF THE MENNONITE CENTRAL COMMITTEE AND ITS SERVICE, 1920-1951**, by John D. Unruh. Herald Press, Scottsdale, Pa. 404 pages, \$3.75.

This is another interesting and important chapter in Mennonite church history. It is the story of the Mennonite Central Committee in its more than thirty years of activity. After a brief chapter giving a sketch of the early history of the Mennonite Church, the author in much detail tells how the various Mennonite churches co-operated in aiding in the resettlement of displaced Russian Mennonites following World War I, and how the Central Committee helped the refugees to become established in their new Paraguayan home.

The story continues through World War II to 1951, concerning the placement of hundreds more displaced European Mennonites in South America, Canada and the United States. It tells of the relief work under the Central Committee when at the peak there were 317 workers scattered in twenty-one different countries in Europe, Africa, the Near East, and the Far East.

The story relates the committee's work with the civilian public service during World War II, when young men performed "work of national importance" in the United States and Puerto Rico; the peacetime outgrowth of the C.P.S. in various countries in both hemispheres; the church's propagation of the Mennonite peace principles; the work done in mental hospitals; the work in fields of research; and, of great importance to the Mennonite

churches, the fostering of interchurch and international Mennonite relationships. E.S.M.

**PRECIOUS JEWELS**, by Betty M. Hu. Geddes Book House, Pasadena, Calif. 143 pages, \$1.60.

This is the inspiring and challenging story of how the Bethel Mission of Shanghai, China, rose to a desperate situation resulting from famine and launched out into the venture of Bethel Orphanage.

Throughout the vicissitudes and perils of war and occupation thereafter, the work of caring for orphans, educating them and bringing them up in the nurture and admonition of the Lord continued. It is a thrilling story of faith and courage whose fruits can be measured not only in young lives saved physically, but in the widespread Christian influence and testimony of such lives saved for Christ. N.J.S.

**PSYCHOLOGY AND ITS BEARING ON EDUCATION**, by C. W. Valentine. Philosophical Library, New York. 674 pages, \$6.00.

The author, emeritus professor of Education in the University of Birmingham, England, presents a penetrating analysis of the field of psychology and its relations to education and human development. Have you ever wondered: Is psychology of any practical use? What use can be made of psychology in industry? What can we learn from intelligence tests? Can tests be used in vocational choice?

The writer answers these questions and many others. He discusses instincts, sympathy, fear, aggressiveness, gregariousness, and other basic human motives. In the opinion of the reviewer, the Christian worker, leading children and youth, needs just such a stimulating resource book to guide his study of human behavior. Our Saviour did not need psychology, because He knew what was in man, but His disciples should take advantage of whatever is available on this subject under the guidance of the Holy Spirit.

Parents and other interested laymen will find the applications to education and the training of children and youth (including social and moral education) helpful. It is hoped that this book will have a wide circulation. A.T.A.

**RELIGION AND THE DECLINE OF CAPITALISM**, by V. A. Demant. Charles Scribner's Sons, New York. 204 pages, \$3.00.

This book presents the eight lectures which constituted the ninth series of what are known as the Scott Holland Memorial Lectures at Oxford University. This series was delivered in 1949, and is conceived as a sequel to the first series, delivered in 1922 by another lecturer, which was entitled "Religion and the Rise of Capitalism."

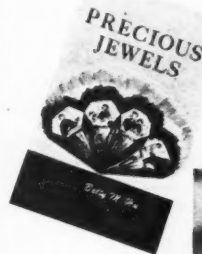
Demant views the decline of capitalism as "the end of a short-lived experiment," giving way now to some form of state socialism. He sees a danger of our "losing the elements of the classical, Christian and liberal culture of the West along with capitalism." He suggests reasons for the decline of capitalism, and fears the present trend may eventuate in "a new tribalism." He sees society in danger of disintegration, political movements in danger of becoming religious faiths, and the possibility that evil forces may gain control of men's minds and produce a sort of "religious" fanaticism.

He deals also with "the criticism of religion," and takes up three specific criticisms: (1) that Christian belief has made a schism between man and nature, (2) that it has regarded nature as a base from which man must work, and (3) that Christianity has greatly helped to destroy social reality.

Next he discusses human nature and its relation to economics. This leads to the assertion that "society is always sick, but it is not always mortally sick." In this connection he finds that civilization is now running along under the momentum acquired from Christian belief and capitalism. He sees the only real class war as that between peasant and industrial communities.

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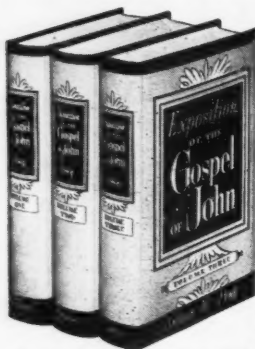
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stand aside and let civilization destroy itself. But no clear solution to the whole problem seems to be offered beyond the general indication that we need to get right with God. The disease is diagnosed at great length, but no sure remedy is prescribed. However, the diagnosis is worth reading. J.A.S.

### The Heir of Redelyffe, by Charlotte Yonge

This is not a new work, but an abridged edition of an older novel which made deep impressions on such men as Charles Kingsley, John Keble and Abraham Kuyper. It is a story of moral and spiritual conflict. The hero is a young man conscious of an inherited weakness in the form of a violent temper. This he struggles through faith and self-discipline to subdue. He is much misunderstood, but comes off victorious and vindicated. The villain, on the other hand, is malignant and prejudiced, willfully slandering the hero and putting an evil construction on all his deeds, even his self-discipline. But the coals of fire heaped on his head by the victim of his slanders finally bring him low in penitence and self-loathing.

Not only the two main characters, but the subsidiary characters, are finely drawn. Love and adventure, of course, play their part in the story. The atmosphere of the book is clean and wholesome throughout. The home scenes are depicted with real delicacy and art. There is no attempt to present the way of salvation, nor to expound the New Testament teaching of the victorious life. The Christian faith is seen rather than talked about. It is not an evangelistic novel, yet it was God's instrument in arousing Abraham Kuyper, who later became Netherlands' great prime minister and theologian, to his need of a Saviour.

Marian M. Schoolland, who did the work of abridgement, says in her preface: "Something is inevitably lost in the condensing of a book such as this, particularly the thoughtful, contemplative atmosphere of the past. But in thus adjusting the book to the modern reader, accustomed to a fast-moving world, we hope that the scope of its influence and inspiration may be considerably broadened."

309 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$3.00. J.C.M.

### The Psychology of Religion, by L. W. Grensted

Canon Grensted writes this book from a background in both theology and psychology. He was former Nolloth professor of the Philosophy of the Christian Religion in the University of Oxford. He is now the canon emeritus of Liverpool and a fellow of the British Psychological Society.

His subject is the psychology of religion, or the psychological significance of religious experience. In simple and clear terms, he tells the reader the ways in which psychology and religion help to explain each other. From this point of view Canon Grensted studies conversion, prayer, the sense of sin, sickness, individual and group religious experience.

The ordinary reader will not be interested in this study, but the careful student who desires a brief analysis of both psychology and religion and their contributions to each other will find this book worth his time and effort.

181 pages. Oxford University Press, New York. \$3.00. A.T.A.

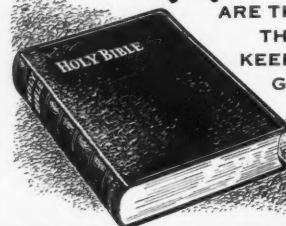
### The Divorce Problem, by W. Fisher-Hunter.

This book should be read by every Christian who is seriously concerned about the problem of divorce as it affects the Lord's people today. The purpose of the book is "to prove that death alone can break the marriage bond." In this purpose the author succeeds remarkably well, although certain of his assumptions are open to question and occasionally his reasoning seems a bit illogical.

For example, he lays great emphasis on the King James translation of the last clause of I Corinthians 7:11, which is: "And let not the husband put away his

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wife." This is evidently a prohibition against divorce. But the American Standard Version, to which he does not refer, reads: "And that the husband leave not his wife." This seems to be merely a prohibition against desertion.

Great stress is laid on the theory that Matthew 5:32 and 19:9 apply only to Jewish men under the law of Moses, and have no application to Christians today. It is also insisted, and on substantial grounds, that "fornication" and "adultery" in these two verses are distinctly different sins.

The book is worthy of careful study. 173 pages. MacNeish Publishers, Waynesboro, Pa. \$2.25. J.A.S.

#### Forty Stories for You to Tell, by Gladys Mary Talbot.

The author and compiler of this volume has written another "best-seller" in the field of story literature. A successful storyteller in her own right, believing firmly in the fine art as a creative means of reaching the heart with a life-changing message, she puts her own theory into practice.

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In her usual style the masterweaver chats with the storyteller on preparation and presentation, giving practical points on improving skills in this natural means of touching lives for the Saviour. The reviewer hopes that it will not be long before a similar book on worship comes from the same pen. This volume is practical in purpose, ageless in scope, and spiritual in tone.

192 pages. Moody Press, Chicago. \$2.50. A.T.A.

#### Grammar of the Hebrew Language, by G. Douglas Young.

The author is professor of Semitic Languages, etc., at Shelton College, New York City. The method of instruction is the inductive method of Harper with the difference, however, that the author supplies "a systematized description of the phenomena of the language, which is synchronized with the reading work the student is doing," and is taught in English categories rather than in Hebrew. This latter is its distinctive feature and the more important part of the "new approach." The student begins with English sounds or the romanization of the Hebrew letters, and passes on to the Hebrew script itself when made thoroughly familiar with Hebrew sounds by this method.

234 pages. Zondervan Publishing House, Grand Rapids, \$4.00. N.J.S.

#### Of God, the Devil, and the Jews, by Dagobert D. Runes.

It is somewhat difficult at times to understand what the author believes religiously from this volume, but there is no mistaking the "profound ethical indictment of the Western world and the lies and contradictions which corrode and must in time crumble the foundations of its culture." The author writes, no doubt, out of his own personal experience as a Jew in a Nazi-dominated and terrorized land, but also out of wide observation and thought. Nevertheless, he apparently cannot escape the prejudice he shares with so many of his coreligionists, which resolutely refuses to face the fact that conversion of Jews to Christianity is genuine, and cannot resist invidious comparisons between Judaism and Christianity.

186 pages. Philosophical Library, New York, \$3.00. N.J.S.

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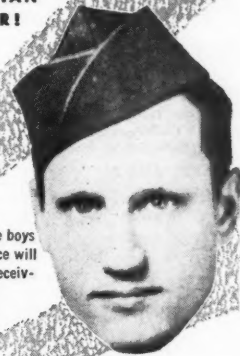
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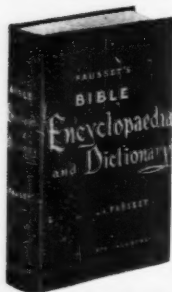
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*The Holy Spirit in Power*, by Bertha Smith Matsler. A helpful series of thirteen lessons on the person and work of the Holy Spirit, designed for use in Bible classes and home study courses. 63 pages. Christopher Publishing House, Boston. \$1.75.

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*The Home Christian*, by Carl Kardatzke. A study of thirteen pointed chapters, with helpful questions for group discussion. May well be used with young married people's classes, Christian P.T.A. gatherings, special training classes for parents, or individual study. It is regrettable that some of the books recommended for further study have a liberal approach to this important theme. Chapter 11 well describes religious growth in childhood and youth, but fails to consider the conversion experience. 111 pages (paper). The Warner Press, Anderson, Ind. 75c.

*Fascinating Finger Fun*, by Eleanor Doan. Finger play is "learning and doing" together. This simple technique is excellent for teaching Bible stories, gaining the attention of the pre-school child so that he will remember simple facts or truths, and also provides an outlet for activity. 63 pages (paper). Zondervan Publishing House, Grand Rapids. 50c.

*How to Make Chalk Talks*, by Stella O. Barnett. Twenty-one illustrated chalk-talk story lessons, which are adaptable to all ages. The author gives complete instructions, including kinds of materials to use. One does not need great artistic ability to do these drawings. 95 pages. Fleming H. Revell Co., Westwood, N.J. \$1.75.

*They Called My Husband a Gangster*, by Mrs. Jim Vaus, as told to Dorothy C. Has- kin. Mrs. Vaus gives an account of her life as the wife of one who was associated with gangsters and syndicated crime until he turned to the Lord. The reader will enjoy her description of the way in which her prayers were answered in her husband's conversion, and of their life since that time, as they witness for the Lord. There are a number of mistakes in grammar. 96 pages (paper). Van Kampen Press, Wheaton. \$1.00.

*Voices of the Woods*, by John MacBeath. This is a gem that really fills a gap for young people of all ages. In a realistic way it tells about the various trees of the forest, relating them to spiritual truths in an acceptable manner. 143 pages. Pickering and Inglis, London. Obtainable from Fleming H. Revell Co., Westwood, N.J. \$2.00.

*The Puritan Heritage*, by George M. Stevenson. In this worthwhile contribution to the literature of American church history, the author traces many religious developments in the U. S. from the time of the colonial era. Events and movements are presented which ordinarily do not receive much attention from the historians, but which have made their impact upon American life. 282 pages. The Macmillan Co., New York. \$3.50.

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*If We Believe*, by Frank Houghton. The author, formerly general director of the China Inland Mission, deals with the problem of the mediocre Christian life and shows that the difficulty in the last analysis, arises from lack of faith. The book is heart-searching and most practical, as it seeks to stimulate to the highest type of Christian experience and tells the reader how to realize this in his life. 107 pages. Inter-Varsity Christian Fellowship, Chicago. \$1.50.

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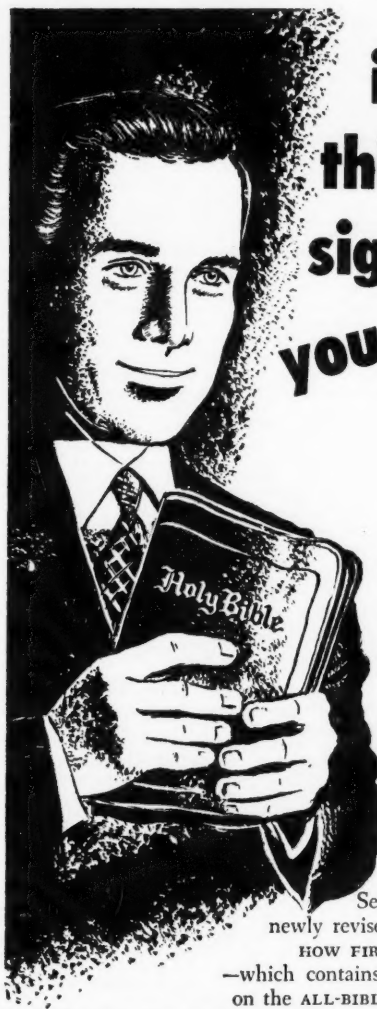
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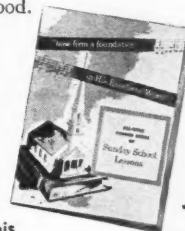
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**Christian Family Living**, by Alta Mae Erb. A selected book list covering fourteen phases of family life. All the books were thought to be helpful, even though some were not written from a Christian viewpoint and others contain material with which the publishers of the list disagree. 32 pages (paper). Herald Press, Scottsdale, Pa. Free.

**Becoming Parents**, by H. Clair Amstutz. Written by a physician, this booklet calls attention to many practical considerations relating to the responsibilities of parents in building Christian character. More attention might have been given to the fact that children are born with sinful natures. 87 pages (paper). Herald Press, Scottsdale, Pa. 50c.

**The Rockefeller Foundation, A Review for 1950 and 1951**, by Chester I. Barnard. The president reviews the scope and activity of the foundation which, in these two years, included fields as widely separated as virus research and the freedom of the press. Grants and appropriations totaled about \$30,000,000. 125 pages (paper). The Rockefeller Foundation, New York.

**When You Date**, by Esther Eby Glass. One of the six booklets in a "home" series. Contains much good advice for teen-agers in a very practical subject. 32 pages (paper). Herald Press, Scottsdale, Pa. 35c.

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**Detect the Errors Quiz Book**, by Mabel H. Nance. This book is made up of thirty-five short Bible stories, each containing six errors. While the leader reads the story, the students are to correct the errors. Can be used with children and young people. 43 pages (paper). Zondervan Publishing House, Grand Rapids. 35c.

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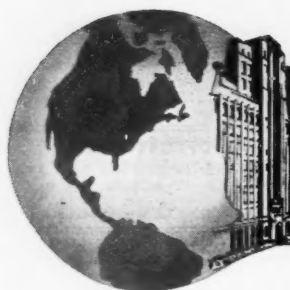
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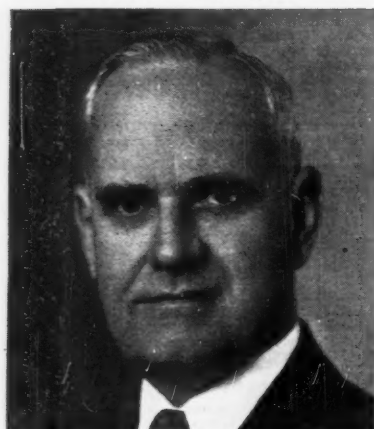
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# Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

## New MBI Trustee



Johnson

**D**AVID H. JOHNSON, who is general director of The Evangelical Alliance Mission (TEAM), was recently elected to the board of trustees of MBI.

He is a graduate of North Park College and Seminary, and took special studies at the University of Chicago, Northwestern, and Harvard in preparation for service as a naval officer in World War I and as a chaplain in World War II. He holds the master of laws degree from Chicago Kent College of Law, and is a member of the bar, having practiced law for a number of years. It was while practicing law in Chicago, he says, that he felt the call of God to give his life to full-time Christian service. In order to prepare adequately, he enrolled at the Institute and graduated in 1922. His new appointment gives the alumni a representative on the board of trustees.

As a boy of fourteen he attended the Sunday evening service one night in the old Moody Church on the corner of Chicago Avenue and LaSalle Street (now occupied by Houghton Hall). After the service an employee of the school led him to the Lord. She gave him a New Testament to read, saying, "Always carry it with you." He obeyed her injunction, and to this day carries his pocket New Testament.

Mr. Johnson was a Chicago pastor for ten years. Since 1946 he has been general director of TEAM. Nearly 600 missionaries, 34 per cent of whom are former MBI students, serve under this board.

Says Mr. Johnson, "I count it a real honor and privilege to represent the Moody alumni and to serve the school as a member of the board of trustees."

## News in Brief

► Moody alumni rallies were recently held in Belgian Congo, North Nigeria, and Tokyo.

► Bernard E. Aldridge is the new director of the Extension Department. He has served with the Gideons for two years.

► The Institute administration hopes that in the very near future work will start on the completion of the Torrey-Gray Auditorium.

► More than 1,000 visitors from twenty-four states and five foreign countries toured the Institute during Founder's Week.

► Dr. P. B. Fitzwater recently completed his fortieth year of teaching at MBI.

► More than 33,000 persons saw the M.I.S. films in France during 1952.

► Pilots Paul Robinson and Paul Wertheimer with five advanced aviation students recently completed ten days of advanced flight training at Casa Grande, Ariz.

► Harry Dixon Loes, of the Music Department, has published a new songbook entitled *Let Youth Sing*.

► The fifth annual Alumni Homecoming will be held June 11-12.

► Dean S. Maxwell Coder and Herbert Lockyer, Jr., recently visited the alumni in Cuba, Jamaica, Haiti and the Dominican Republic.

► An estimated 6,000,000 TV watchers saw former students Mr. and Mrs. Cornelius Keur receive their newly adopted baby on "Welcome Travelers" during a coast-to-coast telecast.

The messages delivered at the 1953 Founder's Week Conference have been compiled in book form. A very limited supply is available. You can obtain a copy for only \$1.00. Send your order and money to Moody Bible Institute, 820 N. LaSalle Street, Chicago 10, Ill.

► Fifty-two students in the Grace Bible Training School of Souderton, Pa., are using Moody correspondence courses as the basis of their curriculum.

► The Moody Chorale with Director Don Hustad and Dr. William Culbertson appeared on the CBS "Church of the Air." The service was broadcast coast-to-coast for 30 minutes on Sunday morning, March 15.

► Mrs. Florence M. Reed '25, went home to be with the Lord October 22, 1952, at Newport, Ark. For several years she was matron of Wakeman Hall.

## To Sail for Congo



Johnson

The new North Side offices of Dr. Titus M. Johnson, M.D., of Chicago, are different. Missionary and medical books line the shelves, the colorful pictures on the wall were done by African natives, and the patients of this short, Swedish doctor are mostly Christians.

Dr. Johnson attended MBI from 1916-1918, graduating from the Swedish-English Course. Born in Sweden just before the turn of the century, he came to Chicago in 1915. Converted in Sweden in 1909 he later became a member of the Swedish Free Church. He entered the Institute in the fall of 1916 to prepare himself for the Lord's work.

The call of the Congo weighed heavy on his heart, and in 1920 he sailed for the Dark Continent. During the next five years he traveled over 10,000 miles on bicycle in territory never before covered by a missionary. He crossed the Congo twice, visited the Sudan and Cameroons to study the mission fields and opportunities in preparation for the selecting of a field for the Free Church Mission. He then founded the mission work in north-west Congo.

Returning to the States in 1927, he continued his general and medical studies at Wheaton College, Northwestern University, and the University of Illinois Medical School. In connection with his studies he was awarded a special prize of one hundred dollars for research work in bacteriology, and also recommended for an additional five hundred dollar prize for achievement in medical science. While studying he was pastor of the Wheaton Gospel Tabernacle (1928-32).

Dr. Johnson then established a practice in Chicago, to become one of the city's outstanding Christian physicians and surgeons. He gave willingly of his time to

Moody Monthly





## ALUMNUS OF THE MONTH

On Sunday, June 7, 1953, Dr. William R. McCarrell '12, will celebrate his fortieth anniversary as pastor of the famous Cicero Bible Church.

In 1913 the Morton Park Congregational Church (now the Cicero Bible Church) seriously considered closing its doors. Its members were disheartened, for the attendance was down to twenty-five on Sunday morning and only eight for the evening service. Now the church has a membership of 1,100 and the buildings are valued at half a million dollars.

This remarkable growth has taken place under the ministry of Dr. William McCarrell, who took over this struggling church in 1913 at \$10.00 a week, shortly after his graduation from MBI.

Bill McCarrell was born February 8, 1886, near Chicago. At eighteen he was converted in a small chapel in Forest Park, and in 1915 he was ordained to the Christian ministry.

Married in 1914, Mr. and Mrs. McCarrell have nine children ages fourteen to thirty-five. One boy was killed during World War II and their son-in-law, Robert Lee Gray, is now a student at MBI.

The Cicero Bible Church has an average Sunday school attendance of 700; its radio program, "Wings of Song," goes out over WGN every Sunday evening from 10:00 to 10:30; and more than twenty of its members are supported in missionary work at home and abroad. The Cicero Press, the Fishermen's Club movement, and seventeen branch churches have been born of this spiritual parent.

In 1948 and 1950 Dr. McCarrell visited Europe and the Holy Land. For eighteen years he taught part-time at the Institute. He writes the International Sunday School Lesson for the Union Gospel Press, and every day of the week he is somewhere preaching the gospel by word and deed.

teach medicine at Moody Bible Institute, Trinity College and Seminary, and was on the staff of Swedish Covenant and Bethany Methodist Hospitals.

In 1947 he returned to Belgian Congo to survey the medical needs of the Ubangi field in northwest Congo. On his recommendation, the Evangelical Free Church decided to build a new seventy-five-bed hospital in Tandala, Belgian Congo. With the help of the Belgian government, the hospital will soon be completed.

This coming summer Dr. Johnson will leave his practice in Chicago to return once again to Congo. There he will be in charge of the new hospital at Tandala, and serve the heathen in their need. Said he, "The black man is precious to the heart of Christ, who told us to take the good news to every creature."

## Faculty Engagements

Angelyn G. Dantuma—May 1, Warren Park Presbyterian Church, Warren Park, Ill.; May 15, Illini Christian Fellowship, Urbana, Ill.

James R. Calhoun—April 14-19, Gospel Mission, Sloan, Pa.; April 22-May 3, Euza Congregational Church, Steamboat Springs, Colo.; May 10-24, "The Old North Church," Canfield, Ohio.

Dr. J. C. Macaulay—April 12, Edgewater Baptist Church, Chicago, Ill.

## SAVE ONE-THIRD

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Turn to page 635 for details.

## Family Takes Bible Course



The Wright family. This picture was taken last June, just before Mr. Wright was killed. Mrs. Wright and her five children are now enrolled in the Scripture Truth Correspondence Course.

Mr. and Mrs. David T. Wright met and fell in love while studying at Moody Bible Institute. After their graduation in 1934, God led them to the mission field of South Africa, where they served for twelve years. Last year sorrow suddenly struck their home as Mr. Wright was accidentally electrocuted while wiring a house in Charleston, S. C.

Recently Mrs. Wright and her five children enrolled in the Scripture Truth Course of the Correspondence School.

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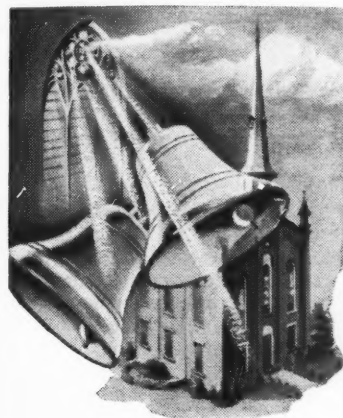


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NATIONAL HEADQUARTERS  
Star Ranch, Colorado Springs, Colorado

The children—including two sets of twins—are Raymond Paul, 16; Kenneth Graham and Heather Ruth, both 14; and Robert Noel and Leonard Ray, both 13. Mrs. Wright explains, "We get up at six each morning and study the course until seven; because we are all so occupied that is the only time we have. . . . We may be a bit long on each lesson, but it is because I long for these lessons to become part of the children and help them to grow spiritually."

They live on Route 4 (Box 383D), Charleston, S. C.

## News Report

[Continued from page 675]

birth of John Wesley, founder of Methodism. Plans for the celebration were approved early this year by the denomination's Council of Bishops. A highlight of the meeting will be an open-air service June 28 in Franklin Field. The Philadelphia celebration will be part of a year of evangelism to be carried on throughout the world in honor of Wesley.

► Fire recently caused an estimated \$100,000 damage to the main building of Lutheran Publishing House in Blair, Neb., where twelve periodicals of the United Evangelical Lutheran Church of America are published. Church officials said the damage was only partially covered by insurance.

► The 1953 annual meeting of the Evangelical Mission Covenant Church of America will be held in Minneapolis and St. Paul, June 17-21. Arthur W. Anderson, president of Minnehaha Academy, Minneapolis, will be personal host to convention delegates along with the fourteen Covenant churches of the Twin Cities.

► Sharp exception has been taken by the American Council of Christian Churches of California to the assertion that "the Christian community" in the United States "is unanimous" in its judgment that nations must surrender a measure

of their national sovereignty to establish justice on a global scale. The challenged statement was recently made at the University of South California by Dr. Walter W. Van Kirk, executive director of the Department of International Justice and Goodwill of the National Council of Churches of Christ in the U.S.A.

► Alcoholic beverage consumption in the U.S. has increased 124.6 per cent from 1934 to 1952, according to the American Business Men's Research Foundation, in appraising consumption records since the repeal of the Eighteenth Amendment. Beer consumption has increased 115 per cent; wine consumption, 507 per cent; whisky, brandy, rum and gin consumption by 203 per cent.

► Eva Cornelius of Chicago has been named secretary of the Sunday School Department of the Evangelical Free Church of America. Miss Cornelius is former director of the Greater Chicago Sunday School Association. She is a graduate of Northwestern Schools in Minneapolis and also studied at Moody Bible Institute in Chicago.

► A week of sharing in March climaxed the SHARE campaign of the National Association of Evangelicals, during which each supporter of NAE was asked to make a special offering or pledge from Mar. 1 through Dec. 30. Contributions are used to continue and to expand the work of NAE.

► A small church in Chicago, the Faith Presbyterian Church, has "adopted" the family of the late Pang Hwa-Il, Presbyterian minister and North Korean Protestant leader, who died after a fatal beating by American soldiers. Authorities still are investigating the case. Meanwhile, the Chicago church has mailed boxes of garments and cash to Pang's family. "Reaction against America after that incident was strong. We feel this is the best and most practical thing we as a little church can do to help heal the breach," says Dr. Thomas Megahey, church pastor.

## Are You an Assenter or a Believer?

**T**oo many folk who believe good doctrine are not saved. Once in trying to help a young man I said, "Do you believe that Jesus Christ died for your sin?"

He said, "Yes, I believe that. I believe He died for the world."

"But I didn't say that. Do you believe He died for you? For your sin?"

"Yes," he said, "that's what the Bible teaches."

"Do you believe that God raised Him from the dead?"

He said, "Yes, I believe that. I believe He was raised from the dead. The Bible teaches that."

Was that fellow saved? No. He was only giving an assent to the truth, to the historical fact that Christ died, that He was buried, that He was raised again. Assent to historical fact does not bring life, does not bring forgiveness, does not bring acceptance. There must be a personal relationship with Him.

My friend, may I say this very kindly, life can come only through relationship. Jesus Christ has said, "Him that cometh unto me, I will in no wise cast out." "Come unto me, all ye that labor." "Ye will not come unto me that ye might have life." There must be that definite, personal relationship. Is He your Saviour?

—John G. Mitchell

# YOUTH

HAZEL GODDARD, Editor

## *Supplement*





# TEEN TIP-OFF

From the YS Editor

Hello there!

Thought I would let you fellows and girls in on some of our "behind the scenes" secrets this month. Did you notice the cover shot? Flip back and take another look. That's Clydine and Charles in the picture. From the way they look you'd think they had a joke between them, wouldn't you? But here's the low-down—Clydine and Charles are *just plain happy*.

No, it's not an engagement . . . or a June wedding . . . not even because the end of school is in sight. Actually, both of them have plenty to worry about. Clydine has problems just like any girl working her way through school. Charles is not at all certain about his future. In fact, they are rather typical of all the young people across our land—"todays" filled with problems and "tomorrows" riddled with questions. Yet Charles and Clydine are genuinely happy and know the meaning of real peace.

The difference between them and a lot of young people is *they know the Lord!* They have both experienced the new life through Jesus Christ. But they are also different from many young people who know the Lord. Clydine and Charles not only *know* the Lord, but they *trust* the Lord. They are willing to put their lives in His hands—willing to trust Him with their future. Also, they not only have the new life *through* the Lord Jesus, but they know the meaning of the daily life *in* the Lord Jesus.

Charles and Clydine would be the first to admit their human failings, but they know, too, that a daily walk with the Lord makes a difference . . . a *terrific* difference.

This month Odom Sherman gives you fellows some solid tips on how to walk daily with the Lord, in his snappy article "1-A . . . Stay That Way!" and if you're in college bombarded by critics, there's some high-powered ammunition on the next page . . . If you feel left out and none of this is for you, just turn the page and read about "Mr. Nobody!"

—H.G.

## . . . AND NEXT MONTH . . .

Chosen all-American by United Press, Associated Press, International News Service . . . Look and Collier's lineman of the year . . . says "No" to fabulous pro-football offers to go into the ministry . . . THAT'S Donn Mooman! Read about his thrilling experiences for Christ next month.

Ever think about spending the summer working at a Christian camp? If not, you will after reading Janie Bade's "Work Crew for Christ."

The Lord is doing some terrific things around the world today and young people are in the middle of it all . . . like Kenny Joseph of Japan and the "Four-time Suicide."



## 1-A . . . Stay That Way!

By Odom Sherman

After five months in "Basic" GI Sherman briefs new recruits

**A**CCORDING to the magazine *U. S. News and World Report*, draft boards are dipping into the lowest age brackets in order to meet rising quotas for 1953. So if you are going to graduate next month, you stand a good chance of being drafted soon afterward.

If you are a Christian, one of two things will happen when you get into the service—you will either slip back and be one of the gang, or you will stand on your own (alone if necessary) and through your life be a living witness to the hundreds of GI's about you. To a large extent it depends on *you* which of these two you become.

When you are drafted and are suddenly thrown with a group of strange fellows, it will be a shock at first. You have been used to Christian buddies who honor the Lord; now you find yourself among fellows who take the name of the Lord and drag it in the dirt.

When a large group of fellows start living together day after day they forget about morals, principles, and everything else that they were used to when they were at home. Life to them now is just what they can get out of it, and every day it gets worse and worse. There you are, right in the middle of it, and the question is, "What are *you* going to do?"

Here is where your own personal faith comes in. If the Lord Jesus is not very precious to you, it'll soon show up. If it doesn't matter to you that He died on the cross to pay the penalty that rightfully was yours; if it doesn't matter that He is living now as your Intercessor and Advocate, and that it breaks His heart to see you living in sin, then it won't be very long before the rest of the fellows will have you on their side, doing those things that you once thought were shameful and ungodly.

On the other hand, if you realize what the Saviour has done for you and what He expects from you now, then no matter what happens, nothing is going to be able to move you as you live day by day in fellowship with Him. It won't be easy, but here are three things you can do to guarantee that you'll be a steadfast Christian while in the service of your country:

1. *Start now* to prepare yourself for the life you will live in the barracks. Draw close to your Lord now through reading the Word and praying. Surround yourself with Christian friends, and let your time be occupied with living for Him *now*.

I had the privilege of attending a Bible institute for a year before entering the service, and if it is at all possible for you, let me urge you to do the same. If you are not called up immediately upon graduation, enroll and make plans to enter. You may at least get to finish that one year and, believe me, it will establish you in the faith as you could never do yourself, and that will be invaluable once you're in!

2. *Don't neglect the Word.* Day by day fellowship with the Lord can only be maintained when you spend time studying the Word. Days in the army are long; most of them start at four in the morning and end around ten at night. After a day like that, you don't feel much like reading or praying, and in the mornings you're too sleepy. Therefore, you've got to know how to take advantage of every opportunity that you have to dig into the Word and get something for your heart to keep you strong in the faith.

Along with this you must discipline yourself in the Word, because it'll mean the difference between success and failure in your day-by-day walk. There'll be plenty of days, sometimes two or three in a row, when you won't be able to spend any time in the Word, but you must not give up. There is *one* thing you can always do and that is . . .

3. *Talk to the Lord . . . or pray.* Regardless of how busy [Continued on page 712]

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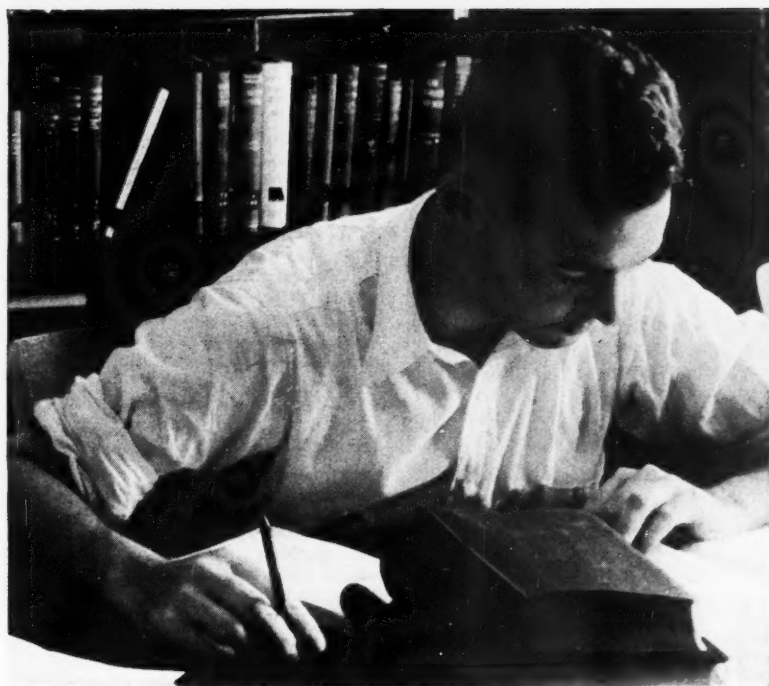
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May, 19

Out of the confusion  
of past witnesses  
and present theory  
comes the question . . .

# Did Jesus Really Claim to be God?

By JOHN WITMER



Gendreau

**W**HOM do men say that I the Son of man am?" Jesus asked His disciples one day after approximately two years of preaching and teaching and healing up and down the length and breadth of Palestine.

How about this Man Jesus? Whom did the people of His day think He was? No doubt, there was confusion . . . there were all sorts of opinions. And we have the same chaos and confusion today in modern theory concerning Jesus. But modern thought can be summarized in the majority opinion of Jesus' own day . . . "one of the prophets" (Matt. 16:14).

"But whom say ye that I am?" Jesus asked next, turning the question directly upon His disciples. Important as it is that men generally know who Jesus is, it is far more important that His followers be convinced of His identity. Peter voiced the God-revealed conviction of the group when he said, "Thou art the Christ, the Son of the living God." Furthermore, believing hearts from that generation to this, supernaturally illumined to the truth, have echoed Peter's words.

A third question must be asked, however, one still more important: Who did Jesus say that He was? If He had no consciousness of His true identity and made no claims concerning it, then the conviction of His disciples cannot be trusted and the conclusion of His contemporaries is probably correct.

♦ Jesus left no doubt as to His consciousness of His identity. Again and again He asserted that He came down from heaven, being sent by the Father. On one occasion He declared, "Before Abraham was, I am" (John 8:58), appropriating to Himself a phrase peculiar to Jehovah. At

a later time He said, "I and my Father are one" (John 10:30). Still later, to the question of Philip He responded, "He that hath seen me hath seen the Father" (John 14:9).

On the basis of these statements and a wealth of other scriptural evidence, the Christian Church from the apostolic generation has accepted the doctrine that Jesus was and is the incarnate Son of God, identical in essence with God the Father and God the Holy Spirit, and that such Jesus claimed to be. It remained for the skeptics of this rationalistic twentieth century to deny this doctrine and to assert that Jesus ever claimed such an identity.

This modern theory of the Person of Jesus identifies Him as an unusual human being, a great ethical teacher, and a religious genius whose consciousness of God and whose preception of His relationship to God were amazingly keen, but differed from those of other men only in *degree* and not in *kind*.

Denying that the Bible is God's infallible Word, the skeptics assert that the disciples, following the pattern of most ancient Oriental peoples, in later years after the death of Jesus ascribed deity to their leader and hero. To provide a basis for this doctrine in their accounts of the life and teachings of Jesus, they inserted these claims of deity. The passages quoted above, they say, are actually only words the disciples put in Jesus' mouth. To further substantiate this modern view, a passage such as John 10:34-36 is misinterpreted as proof that Jesus did not consider Himself the "Son of God" in any unique sense.

♦ In answer to those who hold this view

we would first point to their strange inconsistency. They build their theory of what Jesus thought of Himself upon the very scriptures which they have just sought to discredit and prove untrustworthy in denying the historical doctrine of the Church.

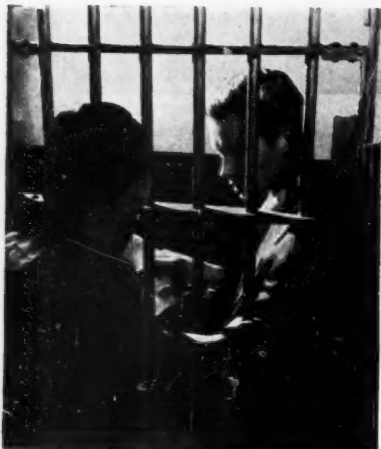
In the second place, they have overlooked a strong testimony to the fact that Jesus claimed to be what the Bible says He did. This witness is that of His enemies. What did the leaders of the Jews think Jesus claimed for Himself? In one place it reads, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). After His claim of John 8:58, the apostle records, "Then took they up stones to cast at him" (John 8:59). Later the Jews declare, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10:33). His enemies understood the claims of Jesus in the same way the Church historically has, and they sought to stone Him for blasphemy as a result.

In the third place, these claims of Jesus to be equal with God were the accusations brought against Him at His trials before the Jewish leaders, and formed the basis of His condemnation for blasphemy. The record says, "Again the high priest asked him . . . Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any

[Continued on page 712]



What is your score in the daily opportunities which are a test of love for Christ? Are you ready to talk to others about the Lord?



Do you have a burden for the many who have never heard the gospel, and who may never hear unless you are willing to go to them?



Are you taking advantage of the opportunities within your reach to do what needs to be done that Christ may be made known? MBI Photos

# WANTED: Mr. Nobodies for Christ

By M. Ruth Calderwood

Chinese student claims "Mr. Nobody" gets top priority

**I** WANT to take this last chance to speak what God wants me to speak before I leave," a Chinese student rose to say in his last school prayer meeting. In this country for graduate work, he was returning to China (while conditions still permitted him to serve as a pastor).

"I feel a deep sense of responsibility to report the truth before you go to the field," he continued. "That is, unless you pay the price, unless you forsake your self-satisfying life, you will be defeated and defeated and defeated!" He warned that without sacrificial living, missionaries would be more of a hindrance than a help and would even serve to advance the cause of Communism in China. Perhaps he had a premonition that within a short year or two, missionaries would no longer be allowed to enter that country.

"There are missionaries of Communism. They forsake the glamorous life. They live simply," he said, implying that some missionaries are likely to place themselves in a position so superior to the people they try to convert that the Orientals, who value the simple, sacrificial life, do not respond as they might to the message.

"I am praying," he continued, "that God will raise up hundreds of Mr. Nobodies, the hope of America!" He called attention to the One who was the great example, the Son of Man who had no place to rest His head. "Can you answer the call to suffer with Him? American young people, see Him!" he pleaded.

♦ YOUR reaction to this impassioned plea might be: "But I'm not going to China to deal with Orientals. What has it to do with me?"

The challenge is to us on the home field as well as to foreign missionary candidates. Are we ready to suffer for Christ's sake, to endure hardship and like Paul meet rebuff that the Word of God may grow and multiply? Or do we seek to avoid reproach and hope to gain honor and esteem for ourselves, forgetting that Christ must increase, but we must decrease?

The Lord may not permit us to die a martyr's death for Christ here in the United States, though recent events may cause us to doubt that we will always enjoy the security and religious freedom we now have. But it may take as much courage and even more perseverance to live for Christ in the lesser trials and persecutions of daily life. It may mean that we will be misunderstood and that friends will drop away, leaving us as they left Christ facing the death of the cross.

♦ WHAT is your score in some of the daily events that may not involve great suffering, but are a test of your love for Christ?

You know that associate of yours at work, school, or place of recreation is

not a Christian. He scoffs at things religious and is so outspoken that you cringe at the thought of his reaction, should you approach him about his salvation. Do you refrain from witnessing because others might laugh and jeer at you, merely preserving a scornful, sardonic silence when in the company of this person?

Have you ever been asked to help hold a street meeting and refused because you thought someone you knew might catch a glimpse of you? Or were you afraid unsympathetic listeners might fling taunts, as they have at some Christian young people? Perhaps you felt street meetings were out of place, at least for you, forgetting that Jesus reached the man in the street right in his own environment.

Distributing tracts may be a stumbling block for you, in spite of the acknowledged value of tracts. Do you shrink at the thought of it? Perhaps you have given them to friends or enclosed them in letters or left them behind in a streetcar, elevated or bus. Tracts handed out are more likely to be read, if accepted, than ones scattered about indiscriminately. The "if" may cause you to demur. If the tracts are not accepted, you may be left chagrined. Are you willing to take that—for Christ?

Possibly you are engaged in full-time Christian work, perhaps in an office, and are using this contact with other Christians as a shield against the world. Are you immunizing yourself against regular contact with the sordid, sin-sick world outside that needs your testimony, as well as your efforts behind the scenes?

Do you pride yourself on doing Christian work and accept credit for it, yet when working hours are over your life can scarcely be distinguished from that of worldly people?

Are you earning your living in some secular job and, never, by any slip of the tongue or testimony, letting on that you are a Christian?

Then, there is your reaction to ill treatment. A weakness of too many Christians is often the inability to "take" very much. No sooner is there hint of injury from someone than many a Christian is "up in arms," defending himself either audibly or silently.

Whether your grievance is the result of a major or minor injury, the words of Peter still hold: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:19, 20).

♦ HERE in the United States it is easy for Christians to settle down into a complacent round of existence, attending

[Continued on page 712]



# YOU and Your Young People

## False Christianity

By  
Wally and Esther Howard



Guide your group's discussion to the point where they see that the real obstacle to the gospel is not so much gross sins as the things people trust instead of God. Galloway Photo

**S**OONER or later every Christian, young or old, must come to the realization that not every "Christian" church teaches Christianity. There is a false Christianity as well as a true. We need to realize the fact and learn to discern the difference. So for this month, we suggest a series of meetings designed to make your young people more intelligent and mature in their understanding of the gospel and its great counterfeit, modernism.

### THE DEVIL'S DELIGHT—First Sunday

Begin your meeting with an open discussion of the question, What is the greatest obstacle to the preaching of the gospel? Is it Hollywood, or the liquor industry? Let your group speak, and gradually guide their discussion to the point where they see that it is not the gross sins that are the obstacle so much as the things people put their trust in, instead of in God.

Three of these come immediately to mind:

1. *Material security.* Money and possessions have a way of lulling a person to sleep so that he feels no need of God. Hence Jesus' oft-repeated warnings against trust in riches (Luke 12:16-21; 16:19-31; 18:18-27; etc.) Money is not evil in itself, but the "love of money is the root of all kinds of evil."

2. *Personal goodness.* You will find when you speak with people about their relation to God, that most of them will immediately spring to the defensive with an exhibition of their "goodness." But our human goodness only keeps us from God, for it makes us feel no need of a Saviour. Read what happened to the self-righteous Pharisee in Luke 18:9-14, and how Paul answers the man who boasts of his goodness in Romans 2:10-16.

3. *Religion.* Here is the worst sin of all, if it is a religion which does not crown Jesus Christ as Lord. Think for a minute. The biggest obstacle that faced Jesus here on earth was the religious hypocrites, the Pharisees. On foreign mission fields, it is religion that is the biggest barrier. And even in America so-called religion keeps people from God more than any other one thing.

Satan's purpose is to delude people and keep them from sensing their need and accepting the Saviour. If he can get them to be religious but not Christian, he has performed his best work. He has inspired many false religions in America: Christian Science, Mormonism, Unity, Jehovah's Witnesses, to name only a few. (Don't be fooled by the fact that they all claim the authority of the Bible. Any religion in America has to make such a claim to get a hearing!) But Satan's masterpiece is the imitation Christianity (liberalism or modernism, we call it), because it creeps into almost every Protestant denomination, it parades as true Christianity, and many people do not recognize its falsity. It controls whole segments of the church, including the National Council of the Churches of Christ.

Every denomination has some creedal basis—a constitution, you might call it, in which its basic beliefs are stated. And

most of them agree on certain fundamentals, such as the Trinity, the deity of Christ, the sinfulness of men, the atonement of Calvary. Yet modernistic ministers do not believe these things, even though in their ordination vows they promised to uphold those doctrines. They claim to "interpret them liberally," but actually they deny them. We shall study their denials on three basic issues during the following three weeks.

### WHERE BLACK IS WHITE—Second Sunday

Every false religion begins with a false view of sin. Modernism denies that there is any such thing as sin which separates man from his Maker. Hence their favorite slogan: "The Fatherhood of God and the Brotherhood of Man." Jesus came, they say, to show us that whereas men have thought of God as a God of wrath, He actually is an indulgent heavenly Father. Let's look at the basis they find for this in the Bible.

Matthew 5:44, 45, one passage often cited, simply teaches that God gives His blessings to all men; it does not teach that they are all thereby His children. Acts 17:26-29 shows that we all came from a common ancestor, created by God. We are His creatures, but not His children.

The Bible clearly teaches that only those who receive the Lord Jesus Christ become God's children (John 1:12; 8:41-44; Gal. 3:26; 4:5). Apart from saving faith in Christ, we are dead in sins (Eph. 2:1-3), enemies of God (Rom. 5:6-10), needing a new birth (John 3:1-16).

The modernist, you see, believes that man has evolved from lower forms of life, and that his "religion" is also an evolution. He thinks that man started by worshiping objects of nature, then spirits, his ancestors, many gods, and finally he has evolved the religion of one God. Dr. Von Schmidt, of Vienna, one of the world's greatest anthropologists, however, denies this, and shows that man has degenerated from an original knowledge of God to all the pagan forms of religion we know today. This is exactly the story of Romans 1:18-32, which traces man's fall down from his original position in fellowship with God.

Sin is a deliberate declaration of independence of God, a turning away from Him, resulting in every form of evil practice. Sin bears the penalty of death and must be met on God's terms. The modernist rejects this view of sin, because he wants a religion that depends on man's self-improvement. Man does not want to acknowledge his responsibility to God. He wants to be self-sufficient. He wants to feel that he can improve himself and remake the world.

### CROWN HIM OR CRUCIFY HIM—Third Sunday

Modernism is "unitarian," which means that it rejects the deity of Jesus Christ and thus the Bible teaching of the Trinity. To the modernist, Jesus Christ may be a great man, a prophet, a teacher, an example, but always He is someone less than God. (Don't be fooled when a modernist says, "Yes,

I believe Jesus is the son of God. He probably thinks we are all sons of God. Ask him if he believes Jesus to be God the Son.) Discuss these false views and see why they cannot suffice to explain Jesus' person.

1. *Prophet.* If you will read the Gospels searchingly, you will discover that Jesus' chief concern was not that people understand what He taught, but that they should know who He was (see Matt. 16:13; Mark 8:27; Luke 9:18). He did teach us much about God (John 1:18), but He was more than a teacher; He was God in the flesh.

2. *Example.* His life was perfect, and if He came only to show us how to live, we are in worse shape than if He had never come at all. It is a hopeless proposition to imitate Him. We can't even live up to our own ideals, much less our mothers! We do not need a better example. We need a Saviour.

What was Jesus' own claim? Nothing short of deity. Read John 8 carefully and see that the people of His time recognized the implications of His claim, and since they refused to accept Him, they followed the only two alternatives: they branded Him first as a liar, then as a lunatic. He must be who He claimed to be (God), or one of these. He cannot be a good man, a great man, but less than God. Insist that your crowd think through this dilemma and be honest with Jesus Christ. They must accept Him for who He really is, or be done with Him altogether. There is no in-between ground. We must crown Him or crucify Him.

### NOTHING TO OFFER—Fourth Sunday

What can modernism offer people? It sees no need of

atonement for sin. It has no divine Saviour. What is its "salvation"? Only a gradual improvement of the world by taking the good there is in men and building on it.

Modernism therefore concentrates on a social gospel. It concerns itself with improving men's social conditions, not with getting men right with God. (Hence the preponderance of lesson materials on race equality, slum clearance, liquor, and the United Nations.) It falls easy prey to socialistic and pacifistic programs for the world. Its leaders are often socialists or even borderline "pinks." Its preaching is often a serving of psychology dealing with personality problems.

But modernism's most serious fault is that it lacks touch with the Eternal. It does not know or preach the gospel, which is God's way of dealing with sin and taking sinners to heaven. To modernism there is no hell, and hence no real heaven. Whatever good results from modernism is personal or social, never eternal.

But Christianity teaches that the real world is the next one. This life is but a preparation, a time of decision, for the one to come. The salvation Jesus Christ offers brings the certainty of heaven—the eternal presence and fellowship of God. And it is, strangely enough, "other-worldly" Christians who have the most genuine concern for the salvation of men in this world—a missionary passion, and an enthusiasm for reaching others and rescuing them from impending doom.

In closing, here are a few reference books for your study: *The Case Against Modernism*, by Chester E. Tulga; *Christianity and Liberalism*, by J. Gresham Machen; and *Therefore Stand*, by Wilbur M. Smith. Use the fifth Sunday in any way you see fit, for a discussion or an outside speaker.

## 1-A . . . Stay That Way!

[Continued from page 708]

you are, there are many times when you can talk to Him. Even though there may be a hundred other fellows around you, this is one conversation that no one will be in on except you and Him. It's amazing how a fellow can get up in the morning in the army mad at the whole world, feeling grouchy and grumbly, no time at all with the Word to start your day out right; and then you stop and talk to Him for a few minutes, and thank Him for what He's done for you and commit your day to Him, and right away your whole attitude changes, you've been in the presence of the Lord!

There is much more I could say, but these three things—first, prepare now spiritually for those days ahead . . . second, take every opportunity to study the Word . . . third, talk with the Lord daily, no matter where you may be—have kept me steadfast in the faith. I pray that as you have read this it will be a help to you and that the Lord will use you to be an attractive, glowing testimony for Himself among a bunch of fellows who so desperately need to know the Saviour.

THE END

## Did Jesus Really Claim To Be God?

[Continued from page 709]

further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death" (Mark 14:61b-64; cf. Matt. 26:63-66; Luke 22:66-71).

Although the accusation against Jesus before Pilate, the Roman governor, was sedition. His claim to deity was mentioned as the basis of His condemnation by the Sanhedrin, for the Jews said to

Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7).

Had Jesus not been the incarnate Son of God and claimed to be such, a simple and direct denial of such a claim would have saved Him from death. This He did not do, for as He Himself said to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

THE END

## Wanted: Mr. Nobodies for Christ

[Continued from page 710]

church service and prayer meeting regularly, perhaps teaching a class, keeping the Lord's Day, reading Christian literature, and being morally upright. But are they willing to become "Mr. Nobodies" for Christ's sake?

The words of Paul resound from the perilous times in which he lived: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Christ asks us to live for Him, knowing that this may cause suffering, but it is for Him that His name may be glorified.

Let's be willing to pay the price that Christ may be seen through us. Are you willing to be a Mr. Nobody for Christ?

THE END.

## OUR PART IN EXTENDING CHRIST'S KINGDOM

How many of you have ever led a soul to Christ? A few years ago a young man in Indianapolis was heard to say that he had intellectual difficulties about the faith of the Christian. A prominent layman of the city heard of this and got his address. That evening he went to his boarding house and in his hall bedroom

sat down to talk about the gospel with that man. One difficulty after another faded away. At last he got on his knees by the young man and prayed for him. Then he turned to him and asked, "Won't you surrender to Christ, now and here?" And the young man said, "I will." That layman went to his pastor and told the story, and said, "I have had many thrilling experiences, but that one outranks them all."

The man who stayed in that hall bedroom with a strange young man till one o'clock in the morning was Benjamin Harrison, former President of the United States.

—Earnest Worker



## DR. A. T. PIERSON'S RULES FOR READING

1. Never lose a valuable fact or a good thought. Make a note of it, preserve it, and put it into shape for future use.

2. Never read a vile, coarse, worthless book. Time is too short; character too priceless.

3. Never pass by a word, a reference to historical or scientific fact, or anything else worth knowing, until it is understood.

4. Mark your books, in margins by single, double, or triple lines according to importance. Underline phrases or sentences. On fly leaves, make a brief index of valuable parts.

5. Read some books that tax all your power; and some unattractive ones to call forth concentration of mental powers.

6. Let reading be varied. Turn from philosophy to romance to biography. This gives rest to the mental powers.

7. Buy only those books which you wish to keep as a permanent possession.

—The Church Herald

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